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PHYSICAL SENSATIONS AND SPIRITUAL ATTRIBUTES, OR THE REAL RESURRECTION.

A Discourse by Spirit "George Thompson," given through the organism of Mrs. CORA L. V. RICHMOND, before the First Society of Spiritualists of Chicago, Sunday morning, March 28, 1880.

(From *The Spiritual Record*.)

INVOCATION.

O Thou Eternal Spirit, Thou light divine, Thou morning splendour, Thou evening splendour, Thou ever-living God; unto Thee we turn as to the source of light, the all-abiding, ever-perfect presence, whose light and love illumine the universe, whose life inspires all being; the springtime freighted with prophecies of bloom, the awakening from the winter of earth, even like the spirit-breathed upon by the springtime of immortal hope, awakening from the thralldom of earthly death and fear—these bring blessings.

O God, whatever darkness there is upon the earth, this is dispelled by the sunlight of the morning, and whatever desolation is in the human heart is dispelled by the morning beams of immortal love that even now burst through the prison-doors of time, and awaken the bloom of perpetual life.

Are there those here present whose spirits are enchained to sorrow or despair? Oh, may the ministering angel of light be near and awaken hope again to blossom. Are there those here to whom death is that ever-living, ancient terror? May these perceive, through the ministration of angel friends and guardians, the light of immortality, and grow calm and cheerful beneath that light that kindles the higher and holier flame of existence. Are there those who bend beneath the weight of sorrow? May the chastisements yield rich lessons of humility and patience; may forbearance and loving kindness grow more fervently in their hearts, until in this glad Easter morning their is the resurrection of love and hope and immortal promise. Are there those that still look to the tomb and the darkness of the grave as material destiny? May these learn that the voices of life, like the winged seed, are separated afar, and that upon errands of light the many forms of moving spirits pass to and fro awakening souls from the sepulchres of fear and death. Oh, are there those to whom the spirit of truth the ever-present Christ, has not yet arisen? May the light of this immortal promise and the glory of this immortal inheritance beam upon their spirits at this hour, fulfilling the trust, awakening the hope, until the all-abiding and pervading promise shall fill the atmosphere with loveliness, even as these flowers in commemoration of life fill with fragrance this charmed place.

Oh, make glad the hearts in sorrow; give to those in desolation the star of promise of hope; may the light of awakening immortality people all space with living forms of beauty; and may desolate firesides and heartstones grow more beautiful 'neath the light of this glad morning—the morning dawn of eternal light, cleaving the air with wings of everlasting life. Amen.

THE DISCOURSE.

My theme this morning, friends, seems wonderfully adapted to the occasion of the Easter service of Christendom: "Physical Sensations and Spiritual Attributes, or the Real Resurrection."

How are the dead raised up? Christ said: "Touch me not, for I have not yet ascended to my Father." Sensation is born of the physical body—is the avenue through which the spirit receives and imparts external knowledge. As such it has no immortality. To it is bequeathed no other inheritance than that which belongs to the physical structure. We must not mistake sensation for

consciousness, the body for the spirit, the habitation for the inhabitant.

The ancient religion, crystallised in the Hebraic faith, believed in the resurrection and resuscitation of the dead—that is, of the physical body, the only part of man that can die; believed that the physical body of those intended to be blessed would be raised up to inhabit the earth. In contradistinction to this material idea of resurrection, Christ taught distinctly the spiritual; a kingdom of heaven within man instead of upon earth; attributes of Deity, separated from physical sensation and born of the Spirit—enjoined upon his followers to worship God in spirit and in truth, God being a spirit. How utterly this was at variance with the Hebraic idea you may know, when upon the Mount of Transfiguration it was supposed that Moses and Elias were raised from the tomb or from the dead; whereas you can understand that this was only their appearance spiritually, and that Christ also, being transfigured, was seen spiritually by those who were there. In such manner was the resurrection of Christ finally. But that the body was raised from the tomb, or materialised, to appear amongst his disciples, is certain, and that this materialisation prevented Christ from desiring that his followers should touch him, lest there should be disintegration—interference with that physical form which did not constitute his immortal and spiritual presence, but was only a garment by which they could recognise and perceive him.

The materiality of spirit-life is the one bane of human comprehension. It is not alone in this age and generation, or among believers in spiritual manifestations, but we have for authority the materialism of the Orient; we have the Mohammedan paradise freighted with sensuous blessings and pleasures; we have the kingdom of heaven of Christendom, builded of such materials that, if there were really such a kingdom in the upper air, the entire planetary system would be destroyed. Such material thought, encompassing or included in the spiritual dwelling-place of man, is the one difficulty in the way of your spiritual comprehension.

Spiritualists, too, cleave to the flesh, consider that human sensation is the only avenue of knowledge and experience, and expect to bear with them into spirit-life the material surroundings. If you knew what this means, you would cast it aside as the butterfly does the chrysalis. If you knew what this means, you would cast it aside as you do the garment that is worn out and unfit for service, for a newer apparel and brighter raiment. If you knew what this means, you would unfold from it as these lilies have unfolded from the dull germ which encased them. You cannot if you would, you would not if you could, take with you into spirit-life the sensations of mortal existence, for the reason that these sensations are blind and deaf and devoid of sensation compared to the spiritual attributes; for the reason that you might take with you the accommodations of material life, and these would fail utterly in the adaptations of spiritual uses.

After what manner are the dead raised up? Now the word dead in the ancient record meant physical and spiritual death; to be raised from the dead was to be resuscitated or renewed by the spirit of life at the resurrection. But Christ taught a spiritual resurrection separate from this—resurrection in human life as well as out of it, a resurrection in the mortal as well as in the future state; a perception of the spirit that shall so utterly and absolutely set at naught the physical sensations of life as to be a quickening power, a vivifying flame, and all-potent and persuading light in the midst of the change called death.

I am here at this hour freighted with this message of immortal

life, to make known to Spiritualists the real meaning of spiritual life, to endeavour, so far as in me lies, by appealing to your inner consciousness, to set you aside from your physical consciousness that you may discern only the spiritual. I mean to do this for your sakes, for it is not given to physical life and external mind to comprehend the spiritual. It is only given spirit to speak to spirit, soul to answer to soul, and the spiritual nature of man to comprehend that which belongs to the spiritual nature. At this moment and hour, as distinctly as Jesus taught the spiritual salvation beyond the physical, so are you enjoined to come out of your material senses and cleave to the spiritual comprehension. For the value of that truth that is immortal, for the essential understanding of that life that Spiritualism brings, for eternal wants and purposes, do not mistake your material needs and necessities of to-day. You do not suppose that the food which the child requires will for ever nourish it; you do not suppose that the toys and playthings of childhood will for ever suffice for mental improvement; nor does one ever imagine that the garments worn in infancy will last during youth and manhood. This were preposterous, but without any thought of its presumptuousness or inadequacy, man readily transfers his physical sensations into the immortal kingdom, and, like the hours of the Mahomedan, or the physical pleasures of his paradise, man dreams that he shall require and enjoy that which in the present is a necessity to him.

Transfer your thought inward, if you please, at this hour, and remember that but for these physical necessities how bare and irksome would be the necessity for providing. Consider what you think in your highest moments of life itself, that dwellings and food and raiment would be utterly cast aside and not considered unless absolutely necessary for physical existence, and that mental pursuits, lofty endeavours, art, science, philosophy, and religion would claim the attention of mankind to the exclusion of physical life, were there not an incessant demand for physical existence and perpetuation. When that necessity ceases, does not the man of science pursue his way, does not the man of letters seek his study, does not the artist seek his cloister, and, in communing with the sacred image of thought within, create rather than subsist upon physical formations, and does not the poet in his higher rapture and loftier flight scorn the dull forms of senses, and wing his way to the region of gods, angels, spirits, demigods, and archangels? and are you not for ever transformed from the senses to the spiritual kingdom by that sublime rapture or reverence that uplifts you from the groveling senses to the contemplation of the infinite?

How shall spirit, then, be satisfied with the dust? How shall you in another state cleave to bodily food and raiment when you feed upon finer atmospheres and your raiment is spun of inwoven thoughts and substances of the spirit. Why, the very contemplation of a materialistic idea of spirit-life is in itself so revolting that it would turn one from it as being a worse form of annihilation.

Spiritualists are summoned, at this hour and morning, from the death of a too-material spirit-life. Spiritualists are enjoined, at this moment, to take upon themselves the real resurrection; to cast aside the formula and formality of sensation in connection with spirit-life, and cleave to the spiritual perception; to consider that the spirit clothes itself with whatever is requisite for its expression, and that in mortal life the senses are necessary for this. In spiritual life, there is a diviner power, a force higher than sensation, greater than human attributes, that peoples space with a living consciousness of spiritual existence.

Spiritualists declare this is true: that the spirit-world is a real world; but let us not make the mistake of placing in the hands of our foes, the only one power of destruction, namely, by saying that spirit-life is a material life. In no sense whatever is it material, in no sense whatever does it partake of the attributes of matter, in no sense whatever is it composite, organic, or otherwise fashioned in the nature of material construction; but that spirit-life, is the divine life of all substance pervading matter, permeating dust, and kindling all of fervour and fire that there is in the human life, is absolutely certain. Let us not say that spirit-life is material; but let us say that material life is imbued with the spiritual, and all of value that exists in flowers, foliage, or forms, is the spiritual value, the valuation or intention of expression, and that the Divine mind expresses its intentions through the various attributes that are within.

Sensation, then, does not mean attributes. Seeing, feeling, tasting, hearing and smelling are not attributes; they are only expressions of purposes that are intended to work through matter for certain ulterior objects, of which the attributes are love, faith, hope, purity, charity and wisdom, and all that makes reality of spirit.

I am surprised that those who turn to this thought and philosophy, do not also turn to that only which can fully explain, which can fully cause it to endure as a permanent and abiding light within the soul; that any appeal made to the sensations of man unaccompanied by spiritual value is no proof of immortal life; that any evidence conveyed to human sensation, unaccompanied by intelligence and a spiritual quality, cannot be evidence of spiritual existence; but that an appeal made to the human senses, accompanied by a spiritual attribute of intelligence or life, does prove existence beyond the earthly state. Sensation cannot take cognizance of immortal things. Physical attributes cannot record spiritual possessions, but the spiritual speaking through the senses to the spiritual in man, can make itself known and felt by similarity of spiritual pulsations, and the entire value of all physical demonstration is that an intelligence is conveyed beyond the phenomenal utterance or expression. The fact of a physical movement proves nothing;

the intelligence behind the fact proves everything. Orders of law exist in nature quite as marvellous and remarkable as any orders of demonstration in Spiritualism. But for intelligence, the individuality accompanying the latter, there could be no manner of proof; and the scientist is correct who, not recognising the intelligence, witnesses only the phenomena, and declares this is no proof. But when he is called upon to explain the intelligence, he is baffled. Spirit alone can do this, and he cannot enter the world of spiritual perception by a scientific formula; therefore he pauses on the threshold, declaring the phenomena no evidence, but not explaining what evidence there is in intelligence.

Spiritualists, the hour has arrived when, for all purposes of spiritual truth, you must announce yourselves as separated from material tendencies. You cannot longer clasp hands with the materialists, the liberalists, he who, because he believes nothing, claims fellowship with those who believe everything. Spiritual life is a life of evidence; it belongs to the spiritual nature of man, and is perpetual; it lives in constant and ever-successive waves of manifestation, and it proves itself every day and hour of existence. It is a resurrection from the death not only of the grave, but from the death of terror and fear of the grave; it is a life within the material life; it is a light pervading the material light; it is born of the holiest and highest, because the eternal elements of man's nature; it is freighted with the divine endowments of all human possessions and possibilities; it is clothed upon with fire, flame and inspiration; it is the endowment of past prophecies, and the written word of God were valueless without the spirit that proclaims it; it is the one voice that uninterrupted may flow into the spiritual nature of man, kindling there the sublime and holy fountain of life, life alone.

What I most wish to impress upon your minds at this hour is this; that, as a spirit in utter possession of every mental power and spiritual attribute, I do not require physical senses; that as a spirit I am clothed upon with newer purposes and possessions. All sensations are as nothing compared to the qualities that the spirit possesses disencumbered from material life; nay, the spirit possesses them while still here, for do you not turn to clairvoyance instead of material vision? Do you not turn to the vision of the seer instead of to the dull outward form of physical sight? Are not your senses quickened by another and an inner sense that perceives without warning, understands without seeing, and makes the spirit itself all eye, all ear, all sensation to that which is truly spiritual? And is it not this quickening of the spirit that lends to the clairaudient the power of discerning spiritual states and conditions? Whatever thought it is that penetrates the outward sense, it is not physical sensation. Whatever power it is that the clairvoyant perceives with, it is not physical sight, but it is a perception, a penetration, an attribute that in spirit makes all sensations one, as the broken fragments of light are in reality but one primal ray.

I wish to convey to your comprehension, if possible, spiritually, the sublime fact of spiritual possessions, that they are not incumbent, nor dependent upon outward sensations or qualities, and that these outward sensations may be transient and changeable; but because one is physically blind, he is not therefore spiritually blind; because one cannot hear with physical sensation of hearing, he is not, therefore, devoid of spiritual comprehension. Nay, close every avenue of human sensation, and the spirit will still flow forward and earthward through some other divine channel of love or inspiration. From out the darkness of material night, Milton sang his songs of triumph, and Beethoven, with sense of hearing closed to sound, discovered the solemn harmonies of the soul that his spirit perceived.

Why, were we in time and space but limited to sensation, what value would life possess? what attributes of divinity would be discerned? In spirit life, summoned by all that is within us to the one judgment of perception, how rare, how conscious, how alive, becomes every attribute. We see, we hear, we understand, we feel, but these are not the names, because so much diviner and more spiritual is the perception that the sensation grows dull and dark compared to it, and the spirit, like the sunlight, is pervading, is vibratory, passes in waves of perception until the outermost and innermost circles of its existence are swept and thrilled by its sublime consciousness.

Was it Jesus' body raised unto heaven? Or was it rather that during the period that he appeared among his disciples as a quickened form resembling his presence he walked and talked with them while the light of the spirit cleft at last the clouds of darkness in twain and revealed the real resurrection—the Christ born into the kingdom of the Father? Such is the spiritual existence of that Christ at this hour. No fleshy form, no sensation of dust cleave the spaces with living love, kindness, truth or mercy, but a divine presence and power of love, a surpassing expression, light and glory of loveliness, all voices, all glances of love, kindness, all beneficence, the form of the divine and sacred humanity revealed in the highest and holiest estate. Angels are not risen men, but men are imprisoned angels. The doors of life are closed upon you here; you are set free in the immortal world. Do not compare the higher with the lower, but take rather the highest for the standard of comparison, and make men gradually rise to it. Let us comprehend that the spiritual pervades the material. Clothe yourselves with whatever images of clay you may, and there is life within, and that life is the ultimate spirit, that power is a divine and perfect presence. When at last the angel stands revealed, it is not by added forms of matter, nor additional and gracious raiment, but it is that matter is removed, and, by being

removed, the spirit transfigured and made perfect is the glorified angel.

Let us not reverse the methods of spirit. Nature herself is the inverse of spirit. But let us comprehend all those inner and absolute perceptions that make realities of whatever exists in earthly life, and clothe sensation with whatever of divine attributes humanity reveals. This divinity at this hour we are constrained to announce; this light and this resurrection, at this moment, we are constrained to call upon you to reveal; resurrection not only from physical death, but resurrection from spiritual thralldom by material conceptions. Let us have the spirit with its own qualifications. Let us have spiritual life with its own powers and attributes. Let us summon to the councils of spiritual investigation and perception all qualities from within man. Let us clothe this possession with whatever comes from within, leaving to the earth the forms that belong here, and to the spirit that which it alone can perceive and comprehend.

I would discourse to you in lilies and flowers of fragrance; I would point to the illustrations that Christ gave of the moving waters and the descent of the Holy Spirit. These are symbols. The spirit itself clothes itself in symbols to human adaptation, but only love can answer love, and truth speaks to truth through its own voice and way. Oh, what charms there is in its magic! What power there is in its flowery unfoldment and expression! What wonder is born of that love-light that at this hour bursts in twain the bonds of winter time, and sets the spirits of the flowers free—free to bloom upon the earth, free to shed their fragrance here, free to mount into the upper air whence they come, and fill the world there with forms of loveliness, not like these, but of unfolded powers and spiritual possessions.

Think then, O Spiritualists, of the majesty and magnitude of this revelation! It is not the sound of voice; it is not the touch of hand; it is not the form revealed to your sight, but it is the spiritual presence made manifest. God in nature is nothing, but God as a spirit is all; and this perception renders religion more glorious than every form of human science or material philosophy, because recognising the spiritual nature of the Divine.

Oh, clothe yourselves as lilies with the whiteness of this thought; turn aside from the mere form, that you can touch but an instant, unto the spirit that lives with you always; and remember that, however perfect, a manifestation will not last for ever, but the spirit will abide unto the end. Remember, however perfect may be a demonstration, the demonstration of the senses only clothes you with further doubt and labyrinth of perplexity, but the demonstration of the mind is a perpetual pleasure. You pass on and on to higher thoughts and conditions. The spirit reveals its own problem, the soul solves its own mysteries, and there comes answer unto every spiritual longing by the power of spiritual intuition, which is the sublimest sense of man; it is that which links you with the infinite and immortal possessions. Without it, sensation has no power; you are robbed of the divinest inheritance. The spiritual, through intuition, reveals itself to every human heart, and makes all human sensation glorious by transfiguring you from the material to the spiritual perception.

I summon you now from the graves of those whom you mourn, to the spirit which is themselves. I summon you now from the forms that you fain would see to the life of the spirit that is love and holiness and peace. I summon you from the touch of outward yearning, from the touch of outward hand, which will and must fade from your grasp, to the inner yearning, for the clasp of thought and idea, heart to heart and soul to soul. I summon you from the materialism of the present aspect of Spiritualism in the world to the next step, the morning of a new resurrection. The grave has fulfilled its purpose; the body of theology has been buried; the old formulas and creeds are laid away carefully in their ancient resting-places; the raiment of your loved ones fade into the earth and pass into nobler forms of life; but for the spirit, let it answer unto your spirits; but for life immortal, let that speak to you beyond the mere transient being of physical existence until, whatever the changes of expression, that life remains one and the same.

I summon you from that spirit-land that you fashion in exact image of the earthly state, to the diviner symbolism of the spirit and its requirements, remembering that whatsoever ye shall need in that hour, it is given you, and whatever the spirit requires in that state is perfected in you; but as dust does not feed the spirit, and as earthly bread will not sustain the soul, so physical form and raiment will not suffice for the spiritual endowments. We are clothed with the splendour of thought; we are transfigured; the wings of lightning have no speed nor rapidity compared to ours. All speed is in the power and perfection of the spirit. Let this life and this light so penetrate you that you shall no longer think of the dull halls and barren dwelling-places of earth as spiritual habitations—but light, air, and space and, all that peoples it in the sublime majesty and splendour of your spiritual possessions.

In the midst of attributes what care you for forms? In the midst of the soul, can you care for the body that is rapidly transforming itself to dust and seeking its kindred atoms? Soul will answer unto soul for evermore, and the spirit is the divine solvent that even now reveals to you the sacredness of that glad morning when Christ's spirit, greater than his body, arose to the consciousness and communion of love, and when, at the last, the soul, greater than any spiritual habitation, shall rise to the fruition of the full heavenly kingdom.

Make glad your hearts at this hour. If ye have tombs in your spirits, come away from them. If ye have sepulchres, come away, and the angels will open the door to whatever spirit of your life is

imprisoned there. If ye have buried hopes and treasures, the dust does not contain them; they are bathed in light; they are clothed in the adornment of the spirit; they are wrapped round with fervour and fire of spiritual light. If ye have this other sepulchre wherein the spirit is imprisoned in another labyrinth of matter—I mean that spirit-life that you make the prototype of the material—come out of this also. Let the truth make you free. Be free as the air—the bird is not afraid to cleave it with its pinions; free as the sunlight—it is not afraid to traverse millions of miles on its errands of blessedness; free as thought itself, that will penetrate into the most secret labyrinths of nature without faltering or fear, bringing back the treasures and triumphs of thought. Oh, be freed, soul from body, spirit from matter, until the light of this immortality shall no longer be eclipsed and quenched by dull human affairs, but shall grow sublime and clear upon the transfigured heights of truth, where all your loved ones will meet you!

MR. HOWELL AND A. T. T. P. AT GOSWELL HALL.

On Sunday evening there were about seventy persons present. The congregational singing is very good, though not led by any instrument. It is certainly far more congenial to the spiritual intuitions to hear an audience expressing themselves in spiritual song than to listen to the abilities of a professional performer, however talented. The influence of the place was rather dull and heavy, against which the power of the platform had more than it could do to contend with. A group of congenial sitters on each side of the speaker would give more support, and present a bolder "face" to the body of the hall. The power of all meetings could be improved by observing psychological law in their constitution, and the reputation of speakers would be better maintained.

Mr. J. Swindin conducted the service, and announced Mr. Howell's subject—"Objective and Subjective Religion." The speaker began by stating that religion is as old as man. The rise and fall of nations would be found coincident upon whether their religion was subjective or objective. Spiritual revelation is the basis of all religions. Therefore the subjective ought to be primary; but when the objective became primary, and that which ought to underlie it secondary, then decay had set in. The creeds of churches became perverted, and when represented only in rites and ceremonies, present the total wreck of empty form without the power. Thus the sun of truth becomes obscured, till it dwindles down to the dim of twilight, and then another uprising of the sunlight of truth is needed to bring in a new day of celestial light, and set forth the true principles of religious life. The Christian Church of this day fails to accomplish the end and design for which it was originated. It has become a system of objective ceremonials; not that the subjective truth is not contained within it, but for ages that has been relegated to the secondary position; and too much attention has been paid to outside aid—saviours and redeemers outside of themselves. When man is thrown on the inner source of regenerating power and influences, then the subjective is primary, and the objective is the true reflection thereof. In the early centuries the Church had spiritual powers, communion with angels; but to that degree in which the church of any nation fails to recognise its association with the heavens and the Divine Sun of Love and Truth, it is cut off from the source of inspiration. The Jewish Church became immersed in the traditions of men, and in like manner the Christian Church, though a power in weakness while it had the gifts and works of the spirit, fell into darkness and doubt when it surrounded itself with too much objective display. Hence in this age it is necessary that a demonstrated immortality and the gifts of the spirit should be set forth anew; and, notwithstanding the opposition of the Church, the light of the spirit-world will prevail over the darkness that now covers the minds of men. To-day many grope in spiritual darkness because of hereditary tendencies, organic defects, and popular doctrines—divine influences, spiritual gifts, and the real origin of true religion are altogether denied. It matters little whether such a person as Jesus did, or did not, exist. It is not the objective Jesus, but the subjective principles of the Christ-life within us, that are of importance in a religious sense. What matters it whether Jesus be "myth, man, or God"? it is not external saviours that avail us as spiritual beings. When mankind depends too much on these they become spiritually lethargic and careless. Spiritualists, also, sometimes place too great reliance on external means; spirit-guides are too much depended on; manifestations and wonders are too much sought after; and the inner spiritual development is neglected, through which alone the angel-world can reach the minds of men. All nations have had their ideas of God and their spiritual revelations; and when the light emanating from their inner nature has been followed in their external lives, it has proved their saviour. All the experiences of life are pleasant or otherwise just in so far as the light of the inner soul irradiates the external senses of man. The religion of the future will be subjective in the first place, and therefore objective, as it becomes, by the unfoldment of the spiritual powers of man, the guide and ruling feature of his everyday life. Then will the Kingdom of Heaven within be the will of God done by mankind on earth.

At the conclusion of Mr. Howell's address, of which the foregoing is a brief report, A. T. T. P. responded to an invitation made from the platform, and spoke somewhat as follows:—

He had listened to Mr. Howell's discourse with much pleasure, who had treated the subject as far as he went most ably. The same subject matter had been given to him by recent controls, but the term used was "external and internal." What had been the

result of 1800 years of objective religion? Had it made man better? It had been made into a form of idolatry, and become a temporal power. When in a healthy state the mind of man is always active and aspiring to the sources from which it came, but when bound by forms and ceremonies it becomes passive and useless, like an unused limb, and without the power to reason for itself. The speaker said he was at present having a series of most extraordinary controls. He thought he would have to undergo severe criticism, even from Spiritualists, who ventured to lay down the law. He would lay down no law, but simply state what had been given to him, and endeavour to discover what this Movement is leading to. In the present political movement the end of the wedge had been entered, and he hoped to see it driven home to the effect that the State should not have anything to do with religion, or direct men how they should worship. He could show from his notes, taken from the lips of the medium, that the late political move had been foretold to him a dozen times during these six months. He deprecated anything like dictation in the ranks of Spiritualism. The printing press was the great power to cause people to think, and though we might differ in the expression of our opinion yet we respected the opinion of others. Everything that a medium said should not be harshly criticised. As a class they should be dealt with leniently, and cherished by Spiritualists as precious gems, for through them the higher spirits could teach us how to live that the individuality we may be forming on earth might be fit to occupy higher conditions in the spirit-world. A.T.T.P. then alluded to what has been published in the MEDIUM respecting the condition of "Lord Byron" in spirit-life, and which gave that spirit a higher state of spirituality than had been recorded of him in "Historical Controls." The verses attributed to "Lord Byron" in the case in question were, he said, more like "Moody and Sankey than Byron." On the previous evening "Lord Byron" had been seen, clairvoyantly, at his sitting along with the speaker's guide. "Byron's" spiritual perceptions are much quickened. He asked A.T.T.P. to pray for him, which he did. "Byron" had also been seen clairvoyantly with "H. Kirke White." This was an indication of progress: for formerly "Byron" had set God at naught and sneered at devotional matters, though he could describe nature in beautiful poetical language. These controls on "Byron" were of a very interesting character, and when he (the speaker) found a fitting vehicle in which to publish them he would allow the public to judge whether he had been imposed upon by a sham "Lord Byron."

In conclusion Mr. Swindin announced that Mr. J. J. Morse would be the speaker on Sunday evening next.

INSPIRATIONAL ORATORY.

It has more than once occurred to me, and has of late pressed upon my mind with increased force, that the whole subject of public trance-speaking needs, to use a vulgar but expressive phrase, "overhauling." Such a process, at least, would be a great benefit in many ways. I fear we are a good deal at sea in our notions upon the matter; whereas, in this department of Spiritualism as in every other, close thought and exact knowledge rather than vague conception should be the order of the day. Exact knowledge alone can save us from falling into error, while loose ideas of any subject render us unable to distinguish with accuracy the true from the false, the genuine from the counterfeit.

What, therefore, trance oratory is, and what it is not—what we may reasonably expect from it, and what altogether exceeds its capabilities, its possibilities and impossibilities; the precise part taken respectively by the mediumistic instrument and the controlling or inspiring intelligence in the joint production of the results; what the proportions contributing thereto of the individuality of the one and of the other may be; how far and in what way these proportions vary at different stages of "development," or with varying surrounding conditions, favourable or unfavourable, in accordance with unerring laws; what those laws are, whether in some cases "controlling" means little more than a species of stimulation of the medium's own mind, whilst in others it is more absolute; what true mental and spiritual exaltation and illumination are; the *modus operandi* of spirit control; the true nature of the trance state; the proper classification, in order that we may know how to apportion the results fairly, of those perhaps widely different conditions of body and mind which are comprehended under the general term of "trance," from complete suspension of consciousness accompanied by "automatic" control, to that phase where the consciousness of the instrument is retained, but is inflamed or breathed into by loftier influences. The subjecting of these and similar points to thoughtful inquiry and careful analysis would tend greatly to our enlightenment thereupon, and is a very necessary preliminary to our illuminating the minds of outsiders in the same directions.

This process of "overhauling," however, should not be confined to one mind, but should call forth expressions of opinion from all who are interested in the subject, aided by past experiences. The brief remarks here made, therefore, are but suggestive, and tentatively put forth with the hope of eliciting the views of many others upon these same questions.

When the proposition is first laid before an outsider, that the trance-orator is in reality one who, in a state of perhaps blank unconsciousness is made an instrument in the hands of intelligent beings, who have ascended into the world of spirit, for the communication of their ideas to their brethren still in the flesh, he is naturally for a time bewildered; but if he recovers and does not repudiate the notion altogether, he is quite likely to go to the other

extreme, and imagine that the opportunity is offered for making actually face to face, so far as the communication of matters of fact, unknown to the medium is concerned, with a "spirit." It does not occur to him, nor is it probably explained to him, that I think it should be, clearly, to prevent disappointment, that the individuality of the medium is not absolutely set aside and replaced by the individuality of the controlling intelligence; but rather that there is a temporary co-operation, the one with the other, and that it is vain to expect, at a public trance-lecture, positive evidence of spirit-identity, or even of spirit-presence and action. He probably, in his lack of knowledge of the subject, expects to receive texts, or an account of the personal experiences of the spirit, or something similarly minute and definite in its character, whereas the object in view is quite different; the pouring forth of a stream of lofty and instructive thought, argument, and teaching, explanatory and illustrative of the Spiritual philosophy. It may be urged that the transcending of the normal ability of the mediumistic instrument is sufficient proof of the operation of external influences, but this evidently can be no proof to those who are totally unacquainted with the extent of that normal ability, a knowledge of which can alone be gained by long continued personal contact with the medium, or the perusal of an accurate record of his past and more private career.

Inspiration is defined in dictionary language as "the infusion of ideas by a superior being." Perhaps this definition suits the standpoint of Spiritualism as well as any, if it be understood that the superiority consists not in any radical difference between the natures of medium and control, but in the attainment by the latter of a more exalted plane of wisdom. The golden vein of genuine inspiration is, methinks, easily discernible to those who possess a refined experience in these matters, and its absence equally palpable. But for the sake of those who may lack that lengthened experience which, in the nature of things, is alone competent to form an accurate judgment, and who are therefore in danger of being misled, it seems highly desirable that there should be some gauge by means of which to try the metal; some standard arrived at by which to judge, provided this can be done without the drawing of any lines which would be injuriously or unjustly hard and fast. I find some difficulty in making my meaning clear, and feel, moreover, that my knowledge of the subject may not be sufficiently deep and broad to generalise correctly upon, but to me it seems that genuine inspiration deals mainly with first principles, and the true trance-oration will be found to be a combination of lofty ideas, noble conceptions, and lucid arguments, and the truths of a grand spiritual science and a sublime philosophy of being here and hereafter, rather than a series, however cleverly put together, of dry historical or scientific facts, figures, and terms that are already accessible to everybody. To put it in epigrammatic form, inspiration is characterised mainly by the expression of broad underlying general principles, not of minute detail and surface technicalities. I leave this proposition to the criticism and judgment of my readers. It is true that scientific or historical facts may be and are incorporated into trance-oration, but they do not form the staple of the discourse. They are not simply and drily uttered and for their own sakes alone, but are put forward as aids to the exposition of spiritual truth, and are illuminated by the glow of spirituality in which they are enshrined, and a meaning deduced from them in its light, which they bore not to the mind before. It is felt to be in perfect accordance with the position and pretensions of the normal speaker to lay before his audience concisely an array of facts and figures upon which to erect certain conclusions, but the function of the trance-orator would seem to be rather to inspire, elevate, broaden, and instruct his hearers by pointing out those great principles which lie at the root of life and being, and to place before them those truths relating to their present state and future destiny which do not usually come under their notice in everyday life. To fit the individual for carrying forward so noble a work amongst his fellows the possession of a superior nature is needful, and the assiduous cultivation of virtues which may render him worthy of his high mission, so that he may be as far as possible in harmony personally with the sublime truths, principles, and rules of life which he is made the instrument for enunciating. An opposite state of things, at least, would appear extremely incongruous.

I turn now to another point connected with the foregoing, upon which I desire to express a few thoughts—that of the common practice at trance lectures of leaving the subject to be "chosen by the audience." This may be very well as a species of intellectual gymnastics; but is not, after all, I think, so conducive to the dignity of Spiritualism as would be an earnest, emphatic, well-reasoned appeal, pressing home to the audience the teachings of Spiritualism. I do not think this kind of thing really necessary, or in the long run best. I presume, however, that as long as Spiritualists call upon their trance lecturers to adopt this practice, they will feel compelled to do so. One disadvantage which results is this: that frequently a subject is forced upon the lecturer by the votes of the less-discriminating portion of an audience, which is quite insufficient for the production of a good solid discourse, and the hour is thus necessarily filled up with inferior and worthy matter. Injustice is thus done to lecturer, audience, and Cause alike. I am averse to a policy of startling "effects," however brilliant. "Miracle-evidence" in support of doctrine is an exploded theory of the past, and so should be anything akin to it in Spiritualism. I am not aware that any great and noble Cause in the past has been forwarded and won by similar tactics; they have made a footing for themselves by their own intrinsic merits.

I believe that the principles of Spiritualism intelligently set forth have enough weight, solidity, and suitability to the real wants of human nature in them to make their way unaided by aught else. This is of more importance than the mere capacity to make a speech—no matter what the subject.

But it may be argued that what I have characterised as "a species of intellectual gymnastics," is, in truth, a great proof to the audience of the reality of spirit-control. It is by no means infallibly so, since extensive reading, combined with an unusually good memory, would at any time suffice for the production of this so-called "proof." Where no such extensive reading has ever taken place, this of course will not apply; but if on this point we had only bare assertion to depend upon, and there were possible no better justification of the claim to true inspiration than that, it is clear that we should be at the mercy of any astute pretender who might rise up; and since there is hardly any phase of Spiritualism which has not had its pretenders, it is only reasonable to expect the like in connection with the phase immediately under consideration. As I have before intimated, exact knowledge of the subject alone can enable us to discriminate. Where, however, the phase of mediumship termed trance-speaking is actually possessed, there is no doubt that the cultivation of the mind, by reading and thought, will greatly assist the expression of ideas when under control.

What I have referred to as "intellectual gymnastics" is but a species of phenomenalism, and in the language of one of the guides of Mrs. Hardinge-Britten, "The day of phenomena is passing away, and if your mediums would become instructors, rather than the wonder of your audiences, suffer us to enforce, and repeat by 'line upon line, and precept upon precept,' such principles as will grow into fundamental truths in the people's hearts."

A. J. SMART.

Reviews.

A NEW WORK

WRITTEN AND ILLUSTRATED MEDIUMISTICALLY.

BACK TO THE FATHER'S HOUSE: A Parabolic Inspiration. Milton's Mediumistic Control. Part I. London: J. Burns. 1s.

We have laid on our table this morning a spiritual publication which has had no equal in our past experience. Externally the work presents a very dainty appearance, the coloured and enamelled wrapper being ornamented with a symbolical design. On opening the pages handsome clear type and fine paper indicate care and taste and the absence of that niggardly spirit which would deny spiritual truth a respectable dress. But what is this behind the sheet of tissue paper? A photograph, surely! Yes, it is—after a kind—an autotype copy of an exquisite pen and ink drawing. This is a new departure, surely. Is it a spirit-drawing? The pages are eagerly turned over to see if any artist's name can be met with; but instead, near to the last page, another autotype drawing presents itself, if possible more exquisite than the first. The scene is richer and the composition and drawing better; the detail is given in minute pre-Raphaelite fashion.

We apply our magnifying glass and find that the rose trailing on the window-sill, which appears as small as a pin's head nearly, is, when magnified, complete in structure as if it had been drawn on a much larger scale. Grass and moss and stone-fracture and leaves of trees are true to nature; but the artificial embellishments are even more striking. Here on a stone the mark mason has left his symbol, and there again is the Pythagorean squares on the sides of an equilateral triangle. The musing little beauty on the balcony is gracefully and naturally posed: but what expression and completeness in her miniature features! The "Wind Harp" and the rich masonry in which it is enclosed are finely delineated, and thus we wander from point to point till a half-hour has flown, and the wonders of this truly wonderful drawing are not exhausted.

The reviewer is helpless—neither name of author nor of artist appears, nor of printer either for that matter; and the only guide to further enlightenment is the imprint of the publisher. We repair to him for information, but his stock on the subject is soon exhausted. He sent the drawings to the autotype works for reproduction, and he in like manner disposed of the manuscript to the printer, and the book under notice is the result.

But where did the materials come from in the first place? The publisher does not know; they were left by a gentleman to be published, and that gentleman being a man of the highest integrity, he (the publisher) is bound in honour to believe as truth the following account of the work given in the

PROEM.—BY THE CONTROLLING SPIRIT.

"When I, Milton, left the earth, I scarcely had begun to understand 'truth,' though I was a true servant of what I then conceived to be truth in God, in Christ, in holy doctrines, and views about a future life. Since then I have made truth my chief study. I have discovered many fundamental errors in my 'Paradise Lost,' and still more in 'Paradise Regained.' Now, however, I have received as fellow-workers a group of advanced theologians. Several poets and artists also are closely leagued with them, who inspire the medium with the symbolic meaning, and with the plan for the illustrations which accompany this, my parable, called 'The Way Back to the Father's House,' for all the fallen children of the many families of God. Angels, once highly exalted, but now fallen spirits; men, and the darker half-brothers of man—demons or demi-men—all commit the same crime of turning away

from the Light when they choose their own ways. All must suffer loss; yea, more: all must pass through several deaths (but not what man understands generally by death)—a change it might rather be called. When the human body is laid aside the spirit crosses the dark river of Night or 'Death,' and then the process of training begins.

"But it is not man alone who must die to be born again. Angels and demons also are ever changing their transitory spheres until the purifying process, which they also needed, is completed. I speak of fallen spirits only, though I mean all classes of all families of God. Man fell before he was clothed with his coat of skin, and repeated falls are again foreshadowed symbolically in the first part of my parable. 'Amantus,' the beloved but fallen son of his father, reaps corruption when he tries to set up his own will as the standard of his ambition. 'Minownea,' the mother of the Church militant, the polluted Babylon of the Apocalypse, must reap death even after she had already been reinstalled into priestly orders. Her fate symbolises the persistent refusal to obey a higher master. 'Minownea' is the symbol of the sentient nature in the spirit-man. 'Amantus,' on the contrary, represents the mind in the spirit, while the prophetic capacity, the inspirational faculty, the self-devoting, loving instinct in the inner man, are foreshadowed in 'Mary,' the child of 'mind and heart' (man and woman), who may rightly be called the militant church on earth.

"I, Milton, desire to demonstrate a three-fold side of truth, which I only found when I found the Lord of all spirits. In the first place, I desire to show to a rising generation—to which this parable is chiefly dedicated—how this death, which man fears so much, is merely a shifting of scene, a change coming over the inner man. Earth will receive back what she had to provide. By no power, either angelic or diabolic, can the spirit of a departed man be reclothed with flesh, or rather corruption. But that which lives on: the inner 'self,' must refine many lost powers, must seek again lost 'talents,' lost 'pieces of silver;' and this is what I wish to express even by the very title of my parable.

"Angels, men, and demi-men,—all who changed themselves into inferior images of the great Ideal of God, will have to work back their way to their respective pristine glory or inferior brightness. I purposely called each stage in the purifying progress of each class of spirits (symbolised by different families) a 'death,' though I might have called it 'transition.' Yet this word death demonstrates the idea somewhat clearer, for no change can occur unless old things are passed away, and until the will in every creature be completely broken, and dies, so far as self-assertion, self-estimation are concerned.

"My parable represents each degree of fallen beings. It lets each different group pass through different experiences, but not separately. We greatly err when we believe that fallen angels of Light, and even fallen demons, are condemned to everlasting degradation, and that fallen and pardoned men only can become 'priests and kings.'

"I am anxious to establish a periodical which will prepare the rising generation for a future event: namely, 'The Coming of the Church in the Skies to Earth.' Many 'signs of the times' point towards a new shaking of heaven and earth; and the children of Spiritualists might glean some truths (foreshadowed rather than revealed) from this parable, embracing three kingdoms in one great kingdom! God the King—the Spirit of God working in glorious children of Light—moulding human souls, teaching demons to love, to serve; yea, to cease resisting the Spirit and thus uniting all at last in the great Ideal of God,—one fold, one Shepherd, one family in heaven and earth united afresh, never more to be divided.

"Whilst my desire to serve the present generation corresponds with my love of holy truth in God, and in His manifold Revelations of Himself, I earnestly beg of parents to permit a spirit, belonging to the Father's own family of redeemed human children, to speak for awhile to their children through this parable. I have received but one year for the establishing of great fundamental facts. My medium follows the impulse of love more efficaciously than the guidance of her mind. Therefore I have joined a bright group of advanced spirits, who give what they have to add to this, my work, and whose influence renders it more easy for me to impress a mediumistic couple. The woman has inspirational gifts; the man only now takes his one pound out of his 'napkin,' where it has been folded for many years. The writing medium not only receives the text, but also the first rough sketches for the illustrations, while the working out of these parabolic pictures belongs to the province of the male partner in this work, the aim and object of which neither of them can fully realise. But they serve us with confidence, and try to render us good service, because love to their spirit-friends, and gratitude for many spiritual mercies, inspire each of them with true zeal."

A most striking statement! bearing upon its face the stamp of inspiration. We are assured then that this work is the produce of an elderly couple, the literary department being the work of the woman, and the artistic accompaniment the task of the man. They work under spirit-influence, without which they would be powerless. They have not been used to artistic or literary occupations, and have arrived at their ability as illustrated in the work before us wholly through mediumistic development.

The work, apart from its manner of production and illustrations, is one of rare interest, and the subject-matter is highly characteristic of John Milton, of "Paradise Lost" fame. But the style is by no means the same. "Back to the Father's House" is not a classical epic, but a nursery story or romance,—a parable,—setting

forth in an entertaining and sympathetic manner the fortunes of the Human Soul in its descent from Father God, through its organic tribulations, and return to the Home of its Eternal Rest.

We feel certain that this work (to be continued in periodical numbers, and illustrated with mediumistic drawings) will meet with a hearty reception, and do a great deal to inform the awakening mind as to the grand realities of spiritual truth. It is an example of what the New Era in spiritual manifestation is to be. Here we have phenomenal wonders of an engrossing kind, but delightfully spiritual and pleasing, and with them there is blended that form of moral teaching and thrilling literary interest which, whether accepted in the letter or in the spirit, is certain to benefit all classes of readers.

A NEW BOOK ON PHRENOLOGY.

BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology, and in Relation to Modern Physiology. By Henry S. Drayton, A.M., and James McNeill. New York: S. R. Wells & Co. 6s.

Text-books of phrenology innumerable have appeared, in most cases reproductions of the one pattern and the work of bookmakers. This state of result is somewhat inevitable, seeing that progress in the science has been almost at a standstill since the first promulgations of the founders thereof. This is not to be regretted, for it shows that more recent experience has but confirmed the findings of the astute minds that first formulated the phrenological nomenclature. Still substantial advance has been made in the relation of the subject to social progress and ethical science, particularly by George Combe; and in practical aspects, in reference to personal improvement, by the Brothers Fowler of New York.

In addition to the scientific phase of the question, there is to be kept in view the educational needs of the passing generation. The form of thought and the manner of its expression are continually changing, and works on phrenology as well as treatises on the simple rules of arithmetic, are unceasingly required in new forms, though nothing more than "the old, old story" should be repeated therein. It is probable that the advent of new mental life into the subject thus supplied keeps sciences and forms of knowledge alive amongst the people, and that a perennial crop of literature is a sure evidence of fruitfulness and of progressive attainment in any field of inquiry. New books are also necessary as "pot-boilers" for authors, and to bring fresh trade from the customers of publishing houses.

The work before us has greater claims to originality of treatment and freshness of detail than any which has appeared for some time. Like other handbooks of the science, it gives the conventional essentials:—temperaments, principles, classification of organs, and definitions and illustrations thereof. We are pleased to see that in addition to cuts that have appeared in works by the same firm these twenty-five years, there are introduced some fresh ones which are peculiarly striking. The deductions derived from some of these engravings of typical characters we must take leave to say are, by the inferences appended, wholly erroneous and unscientific. The greater question of type and mental plane, as indicated by the general tone of the organism, is sacrificed at the shrine of Bumpology. This might be pointed out in reference to almost any of the illustrations introduced, or of any subject that presents itself to the phrenologist for examination.

Opening the book at random we find on page 149 a young lady figured "Friendship large," and on page 151 a gentleman, "Concentrativeness large." Now phrenologically the lady is evidently much larger in Concentrativeness than the gentleman, who is the illustration of it; and much of her apparent habit of Friendship is due to her Concentrativeness, though the organ assigned to her is also large. But that is not all. She is of a negative temperament, with a weak base to the brain throughout, and a preponderance of conditions favourable to mental repose and interior meditation, at the same time being particularly subject to impressions coming from certain congenial types of organisation. This would render the young lady subject to that placid and stereotyped state of mind which would incite her to dwell on agreeable or disagreeable social impressions to the exclusion of all passing incidents of, to her, an uninteresting kind. Her perceptions are small and her Apprecativeness rather full. So that passing over the real merits of those whom she might casually meet with, she would cling pertinaciously to such as made a pleasing and special impression upon her for reasons already stated, and not because she has "Friendship large."

The Concentrativeness of the gentleman who is given as an example of that organ "large," has not the organ so large as the lady just commented on. Why he is said to have "Concentrativeness large" is not stated in the text; nor does it show what influence it is supposed to have exerted over his character. Illustrations thus used are a puzzle to the reader, and imply that the authors scarcely knew what they were about in using them. The work ceases to be a book of instruction, and to the adverse critic it furnishes abundant evidence of the unfounded pretensions of phrenologists. This concentrative gentleman has somewhat of a cool, calculating, positive mind and an active circulation. The base of the brain is full with the exception of the occipital region. The intellect is singularly well developed, the perceptions leading off, but they are well strengthened with critical ability and intellectual versatility, finding vent in full expression, and the Ipsial organs are very large, so that here we have a man with whom

intellectual action comes as natural and easy as it is for a swallow to twitter. He also has full command of himself—unless the intellect run away with him, and he has no amatory or friendly ties to bind him. This man will therefore be "Concentrativeness" as regards the intellect, but notoriously capricious in social matters, —a showy, attractive man with great power to seal affection to himself, but when he moves to another district, unfaithful to the indications of personal interest which he manifested in his last location.

We find from abundant experience that Concentrativeness, as Mr. L. N. Fowler more philosophically calls it, Continuity, is a true organ, but that to associate it with any intellectual process is an absurdity. When the polarity and reciprocity of the various parts of the brain are investigated, the relations of this organ will be better understood. Its large development, as far as we have observed, depends entirely on temperament. In those of the active positive arterial temperament—those who are continually throwing off impressions—it is always small, as far as we can, from our experience, recollect; but when the passive, venous, and sluggish temperaments are examined, it is more frequently in large development, as is also a fulness further down on each side of the head on the posterior part of Combaticiveness, giving to the possessor that donkeyish tendency of mind which, the more it is urged forward, pulls back with greater pertinacity. This combination—as if a horse-shoe process filled up the sutural hollow between the occipital and parietal bones—is frequently found in persons of melancholy temperament who are afflicted with suicidal mania; and in females of negative temperament with these developments, pains in that region of the head are frequently associated with spinal affections, pelvic displacements, and torpidity of the lower extremities. Patients of that kind are frequently sensitives, and subject to the aggregation of morbid "magnetisms," originating within themselves or derived from others, which affect them disagreeably both mentally and physically. In short, it may be said that all temperaments are represented in the brain, and that a groupage of the organs or recognition of types derived from this consideration must underlie all attempts at estimating the size of organs or arriving at their definitions.

This dissertation which we have been unexpectedly led into is somewhat parenthetical, yet it is closely allied to the opinion which we have to offer as to the tone of the book under notice, which is far too much influenced by these superficial quacks—the modern physiologists—*alias* vivisectionists. It is quite outside of phrenology to discuss the various physiological and anatomical objections that are continuously urged against it. Phrenology and physiology are altogether distinct, because the product observed in the one case is *mental* and in the other it is *physical*. As far as physiology can determine the source of mental phenomena, the cavity of a sinus might be considered the "dome of thought," with as much reason as the matter of the brain is said to be the instrument of thought. No physiologist can determine what thought is, how it originates, or by what peculiar structures, or processes of these structures, thought is expressed or ultimated into the world of sense and external consciousness. It is no settlement of the question to point out that there is some relationship between the irritation of some part of a dog's brain and the wagging of its tail, for the exhibition of a bone from the dinner table will produce that remarkable scientific phenomenon at any time. In presenting the dog something to eat, there is no irritation of the dog's brain in the physiological sense, and it is preposterous to seek for the nature of mental or phrenological results by physiological means. Spurzheim showed the anatomists of his day how to dissect the brain, the anatomical structure of which before that time was entirely misunderstood. A similar stupid notion now possesses the minds of physiologists who seek by a process which excludes thought, to arrive at the means by which thought is expressed.

The work under notice, like those which have preceded it, leaves the question just where it found it, though we must give it credit, that, upon the old lines, it walks with a fulness of information, both ancient and modern, which is highly instructive to the novice. To progress in phrenological inquiry, we must not allow ourselves to stick in the mud of the physiologist, to whose realm of inquiry phrenology is a superior science, as it deals with the phenomena of mind, whereas the former treats of the phenomena of matter. To phrenology there is the superior science of psychology, which investigates the nature of thought, its source, and its phenomenal manifestation. This is the science which underlies both physiology and phrenology, in the one case giving rise to physical, and in the other to mental, phenomena. Physiology can never explain phrenology, but psychology can explain both, and reconcile them as separate, yet related departments of organic function. The authors of this work are evidently not profound thinkers in psychological matters, nor do they seem to be adepts at phrenological manipulation. From these two channels of inquiry they drift too much into the superficial stratum of "Modern Physiology." Their phrenological opinion is a hash-up of others' observations, unripened by adequate personal ability.

Before anything very new and striking can be effected, in the way of phrenological inquiry, an altogether different method—a step entirely in advance—must be taken. The clairvoyant, not the dissector of the bodies of living dogs or of dead men, must become the teacher. The science of human thought can never be determined from the functions of lower animals or the non-functions of corpses. The evolution of human thought must be studied in living action, and by some investigator whose faculties are adequate

to the task of entering into the field before him. Strange it is that in this advanced age of psychological fact, the authors of this book, who belong to the native land and State of Andrew Jackson Davis, should not for a moment allude to that department of the subject from which alone new ideas and facts can be obtained. We must set the omission down to that rampant materialism which makes it "scientific" at the present day to appear ignorant of that which is superior to the agnosticism of the materialistic school.

We do not desire to be mistaken, however, on the one point: that the book before us is a most excellent handbook on the old lines; and to those who desire to learn something of phrenology we could not recommend a better. Our readers would do well to study such works, for it is only by a knowledge of what is already known and a perception of its defects that further progress can be made.

The book may be had at this office at a greatly reduced price by depositors in the Publication Fund.

NEWSPAPER ADVOCACY.

The editors of many of the provincial newspapers gladly print letters on Spiritualism, written by intelligent pens, and couched in conciliatory language. If our Spiritualists instead of trading on the talents of mediums would devote themselves to self-culture, and learn how to state their thoughts in passable English to the public press, they would do vastly more for the Cause. The public is anxious to learn, even more so than some classes of Spiritualists, and editors find it agreeable to their readers to give unimpassioned information on Spiritualism. We are glad to see that the *South Shields Daily News* still opens its columns to the discussion of this question, and no wonder, when a writer with the graceful abilities of "The Cornish Exile" takes the lead. On April 3, he replies to the former effusion of Mr. Scott, a materialist. We make two quotations:—

"Spiritualism affirms that the Godhead is a trinity in unity, but not in the Church's interpretation thereof. There is a trinity of intellect, force, and spiritual substance; and infinite intelligence employing infinite force in manipulating what is called matter, is the idea of God that most Spiritualists entertain. The universal ether we conceive to be the spirit, or, more properly speaking, the spirit-body of God; and this, though giving form and vitality to countless millions of worlds, and peoples and things, is still but One Spirit, and the various forms assumed by matter are the outward clothing of the indwelling spirit, and matter obtains and maintains its varied phenomena solely by virtue of this vital fluid. Withdraw the spirit (or the force) and matter pulverizes: spirit alone gives it shape. And this universal ether (or Spirit of God) is the medium by which light and heat, and thought, and will, are transmitted from place to place; and the earnest longing of a soul is borne by an impulse of Deity to the hearts of thousands of sympathising finite beings in spirit-life, who at once endeavour to reply to the supplicant's prayer."

"... 'Being a materialist,' says Mr. Scott, 'I consider that matter originates every known effect that the human senses are cognizant of.' Being a Spiritualist, Mr. Editor, I consider that matter possesses of itself no vitality whatever and no 'inherent force.' It is but the plastic material whereby mind portrays ideas. It is but the paint whereby the artist exhibits (by the aid of force) the wondrous working or conceptions of intelligence; and one should as soon look for paint to originate a picture as for matter to originate man. The reasoning is false. In conclusion, permit me again to state that the manifestations witnessed at seances are but the efforts of one's friends in spirit-life to array themselves in a temporary material covering, and I may say that the histories of all nations testify to the possibility of spirit-communion."

WILLINGTON.—At the meeting held on Sunday, as announced in advance, there was a unanimous determination expressed to continue the work in private, and for the present avoid the responsibilities of public movements.

A GENTLEMAN who resides a few miles from Manchester, and who has read the *MEDIUM* continuously for six and a half years, says in the course of a letter: "I only wish I could see more of the Spiritualism you continue to advocate, and what our Jersey friend speaks of in his last week's article. I consider the *MEDIUM* the organ of the Movement."

CLEETHORPS.—Mr. S. L. Salsbury, 2, St. Peter's Terrace, will be glad to receive a call from any Spiritualist visiting the district. He gives accounts of some remarkable cases of healing which he has of late been instrumental in effecting. We thank him for his kindly expressions on behalf of the work in which we are engaged.

MILLOM.—We have to thank those friends in the spirit as well as in the flesh for a meeting held on Tuesday of last week on behalf of the work of the Spiritual Institution. Mr. A. Lang, in remitting the proceeds, £1, thus writes: "I hope that though little it is, it will enable you to take one more step up the ladder of progression; one more stroke with the hammer of truth that will loosen the chains of materialism, and set another care-worn captive spirit free; and still further I hope that ere the blow has been dealt still more aid, more reinforcements will arrive and continually keep you marching onward and upward for truth and for right, that man may receive more light—more light."

MR. GEORGE TOMMY, Bristol, has prepared a very neat memorial of his late wife. The card is folded, and on the left-hand inside page is a photograph of Mrs. Tommy, and on the right-hand page these words: "In loving remembrance of Ann Tommy, who passed to the Summerland, March 19, 1880, in her 72nd year. Her mortal remains were consigned to earth at St. George's Church, Gloucestershire, on the 24th of March, 1880. 3, Montrose Street, Bristol." The printing, surrounded by an Oxford border, is in violet ink. The following lines complete the inscription:—

'And what is Death, that even its thought should make us sigh and weep?
The grave to me seems but a couch of calm and holy sleep;
Why should I fear the Fiat, when my trusting spirit knows
That He who bids my eyelids fall will watch their last repose?'

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"Sun in Arica," 1880	0 1 0
"One of the Worst"	0 2 6
Mr. W. Tebb	2 2 0
Mr. R. W. Gregory	0 9 9
Mr. Henry Parry	0 2 6
Mrs. Dykes	0 2 0
"A Friend"	0 2 0
Dr. Brown	1 0 0
Mr. J. B. Fisher	0 5 0
"A Scotch Gardener"	0 10 0
Mr. G. E. Triggs	0 1 0
"One of the Worst"	0 2 6
"An Infidel"	0 2 0
"Brentford Box"	0 4 1½
Mr. Wm. Exell	0 2 6
Mr. R. Douglas	0 1 0
A Lady	0 2 6
Mr. W. Pound	0 2 6
"Widow's Mite"	0 10 0
Mrs. Ann Thomas	0 2 6
Mr. E. Archer	0 4 6
Mr. Edward Carter	0 8 0
Mr. Richard Simpson	0 1 0
Mr. S. Dixon	0 10 6
E. L. W.	0 10 6
J. T., Nottingham	0 3 2
Baron Hellenbach	0 7 10
Mr. A. E. Hunter B.A., (thirteen weeks at 6d.)	0 6 6
"Tasman"	5 0 0
Mr. J. H. Aldridge	0 2 6
Millon (proceeds of meeting)	1 0 0
Mr. Charles Bradish	0 10 0
T. P. S.	1 0 0
"Eliza," Wisbeach	0 0 6
Mr. S. L. Salsbury	0 2 6
Mr. Iver MacDonnell	2 10 0
Dr. Brown	0 10 0
"An Angel of Mercy"	5 0 0
Amount already acknowledged	91 6 1

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

The subscriptions paid to the Spiritual Institution secure two objects:

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Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the *MEDIUM*; printing, stationery, postage, &c., &c.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C.

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For the year 1880 in Great Britain.

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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 23, 1880.

NOTES AND COMMENTS.

THE discourse on the "Resurrection" by "George Thompson," comes as a funeral oration on the passing away of his granddaughter, the child of Mrs. Nosworthy, whose obituary appeared in these columns last week. The bereavement occurred just one week after the delivery of the discourse. We feel pleased to be able to print this consoling utterance for the sake of the survivors; but it has a much wider meaning, though it serves a family purpose at the same time. George Thompson when in the body had a deep interest in the Cause of Spiritualism in this country, and we feel that his words from the realm of spirit, through the inimitable utterance of Mrs. Richmond, are specially addressed to his countrymen who are working in this Cause. The treatment of the subject is so lofty and spiritual that the reader will require to cultivate a frame of mind in which he can profit by the truths spoken by the spirit. The teaching, however, is plain, and we cannot express how much it encourages us to persevere in the path that has been opened out to us, notwithstanding the assaults of darkness which have tried to impede us in this, the execution of our duty. Long may Mrs. Richmond be spared on earth as the instrument of such pure and noble spiritual teaching which comes most appropriately into the Movement at this hour.

THE thoughtful paper of Mr. Smart on Inspirational Speakers will bear repeated perusal. It shows us how little we, as Spiritualists, know of that on which we place so much reliance. Mr. Smart is well able to speak on the subject. He has been long acquainted with mediumship in all its forms in private, and has reported, as a shorthand writer, not a few public utterances of the kind of which he writes. It will be remembered that he was the reporter of the subject "chosen by the audience," which at the time we pointed out to be an imposition, and for which we have been so bitterly persecuted. The after conduct of the culprit deepens the mark that stands against his name, and the article of Mr. Smart bears out the necessity for a different system from that which has come into vogue amongst Spiritualists. The subject is a profound one, and we will gladly give space for its discussion, and would suggest that no one could be of more use in the matter than the honest inspirational medium. Teachers must take the place of exhibitors who make of their assumed mediumship a professional speculation, and then we will have the candid truth presented in place of theories which mystify the ignorant audience, and are fruitful only in the matter of engagements for those whose sole interest is self.

MRS. J. W. JACKSON arrived in London from Rome on Tuesday evening, accompanied by her two children. They have gone on to Glasgow. Mrs. Jackson is in good health, but requires a change. Johnny is now a fine strong lad; but Mary is a very fragile child. Mrs. Jackson has amassed a vast store of experience and literary materials, which she may soon present to the world.

WE will quote next week from "Historical Controls" the communication of "Mahomed," published on Nov. 14, 1879, in which the present political change was accurately delineated. In a few days circumstances may give fuller effect to the incidents foretold.

We regret that the number of the MEDIUM (502) is out of print, which also contains Mr. Oxley's article and engravings of casts of spirit-faces. Our readers who have copies in their possession should turn them up and apply the lesson to their friends whose minds reflect "moonshine" in preference to spiritual facts.

FAREWELL MEETINGS TO MR. AND MISS BROWN.

On Sunday, May 2, Mr. Brown will entertain his many friends in the Cause of Spiritualism at his house, Howden-le-Wear, previous to his sailing with Miss Brown from Southampton on May 20. The friends will be expected to arrive early in the afternoon. Mr. A. Duguid has signified his intention of being present, and Mr. Burns will also attend. Several meetings are proposed to be held in the locality, if Mr. Burns can spare the time to address them. The main purpose of the effort is to give a kindly farewell to the friends about to leave us for a time, with best wishes for the success of their mission in foreign lands.

THE FOLLOWING MEETINGS ARE ARRANGED.

Saturday, May 1. Mechanics' Hall, Howden-le-Wear. Lecture by J. Burns, O.S.T., at 7.30.

Sunday, May 2. Mr. T. M. Brown's House. Tea at four o'clock. Farewell Meeting after.

Monday, May 3. Wolsingham. Lecture by J. Burns, O.S.T.

A SERIES OF SEANCES BY MRS. MELLON.

On Thursday evening, April 29, Mrs. Mellon will commence a series of twelve seances, for Spiritualists only, at 28, New Bridge Street, Newcastle-on-Tyne; sitting to take place at eight o'clock prompt. This arrangement has been entered into in compliance with the request of friends who have long desired further opportunity of witnessing the results of Mrs. Mellon's mediumship.

PRESENTATION TO PROFESSOR NEWMAN.

Pithy sayings from the pen of Professor Newman on Anti-vaccination and Dietetics so frequently appear in our columns, that our readers who may not have made his acquaintance from other sources, regard him with grateful and veneration emotions. The following paragraph from the *Sydney Daily Telegraph* (N.S.W.), of Feb. 5, will be read with satisfaction:

"Mr. W. Kerr, silversmith, of George-street, has just completed to order, for presentation to Mr. F. W. Newman, the author of 'Phases of Faith,' &c., and brother of Cardinal Newman, a specimen of his art, which, for novelty of design and excellence of workmanship will compare favourably with anything yet turned out by his craft in this city. On an oblong ebony pedestal, standing some nine or ten inches in height, is a charming piece of Australian bush scenery in frosted silver. In the foreground there is a small oval lake, the water of which is represented by reflecting glass; and at the back, in the centre, resting with his left knee upon a tree stump, while the toes of his right foot just touch the background, an aboriginal in bronze, bearing in his left hand a long spear, and waving a silver branch of fern in his right, appears with his lips parted, as if uttering, 'Co-o-ey.' To the right and left respectively, also upon stumps, are the figures in silver of a kangaroo and emu, both animal and bird seeming to have raised their heads from feeding in response to the signal of their human foe. Round the margin of the lake, and interspersed among the stumps, are numerous shrubs and ferns. The weight of silver employed was 23oz., and the whole is surmounted by a glass shade. A shield on the front of the pedestal bears the following inscription:—Presented to Francis William Newman, by a few of the Freethinkers of Sydney, Australia, as a token of respect for his career, and appreciation of the rare ability, the reverence for the true and incisive criticism of the false manifested in his works. 1st January, 1880."

From a paragraph in the *Sydney Morning Herald* it would appear that this testimonial originated out of a lecture by Mr. Charles Bright, on "The Brothers Newman."

WEST PELTON.—On Sunday April 25, Miss E. A. Brown, of Howden-le-Wear, will deliver farewell addresses in the Co-operative Hall, at 2 and 6 p.m. All friends in the locality are invited to attend. Thomas Cook, secretary, 13, Grange Villas, West Pelton.

OSSETT.—On Saturday, April 24, we shall have another public tea and entertainment, when Mr. E. W. Wallis will take part in the programme. Admission to tea and entertainment 9d., after tea 3d. Tea on the tables at 4.30. R. Whinpenney, Sec.

TEA MEETING AT HACKNEY.—To the Editor.—Sir,—As many friends desire to know when the next tea meeting takes place at the Hackney Spiritual Evidence Society, 6, Field View, London Fields, E., will you please announce it will be Sunday, May 9, at 5 o'clock. At 6.30 Spiritualists' experience meeting; at 8 seance for the manifestation of spiritual gifts. Tickets now ready, 1s. each.—Faithfully yours, C. R. WILLIAMS, 6, Field View, London Fields, E., April 12, 1880.

THE Marquis of Queensbury wrote a letter to *Vanity Fair* on the Burials Question, which we quoted in the MEDIUM of Nov. 7, 1879. At the recent election of representative peers at Holyrood House, he alluded to the persecution he had sustained from certain newspapers for uttering that which he conscientiously believed to be truth, and for the welfare of humanity. He anticipated that a similar opinion would influence his peers then assembled. The newspaper report says:—"He maintained that no creature, peer or peasant, man or woman, pauper or millionaire, should be visited with pains and penalties for a speculative opinion on a subject on which even few professed Christians agreed, and to do so was a bitter satire upon our vaunted liberty. The spirit which was dictating this rejection of him as a representative peer, was that spirit which fed the martyrs' fires at Smithfield, and which led to the stake such men as Bruno. It was the same spirit which, if it had the power—which no longer existed—would visit upon him some more tangible proof of the horror with which his outspoken and fearless declaration as to Christian orthodoxy in this country had been received."

MR. T. M. BROWN TO HIS FRIENDS IN THE SPIRITUAL MOVEMENT.

Dear Friends,—Excepting one or two meetings in the North, I may say that I have completed my work for the present amongst you.

You called me out into this great Movement even against my will. I do not regret it, but console myself with the fact that we have done some good in spreading that Truth which will yet change the past thought and customs of society, and help to bring in a state on the earth, when man will attend to and develop his highest nature.

We look with pleasure on the various places in England and Scotland where we know our humble efforts have been crowned with more success than we could really expect; and although we have suffered much trial and up-hill work, yet it is a pleasure to know that we have so many friends, true and good, in the United Kingdom. We have not anxiously tried to make friends, yet somehow friends have rallied around us; we have carefully tried to avoid making enemies, although, like all other public persons, we may be subjected to ridicule and misrepresentation. But our conscience testifies that we have done our best under all circumstances, and whatever people may think or say, our spirit has been actuated by the highest motives.

Our work has been steady and regular, and we have had no need to pander to any society or committee for engagements. We have thought and seen that when it depends on the material more than on the guidance of the spiritual, then our services are not required, and the sooner we took to some other occupation the better. I do not think I have asked for six engagements in the last six years, and I only remember being refused once in that time. I felt pained at the time, but console myself with the fact that if I had allowed my spirit-guides to have guided and arranged matters it would not have been, and that it was for the best. I have, as a rule, had more work than I could attend to, and at this hour I have many months' engagements before me in this country were I to stay in England.

I am bound as a medium and Spiritualist to bear my testimony to the good I have received from the MEDIUM AND DAYBREAK. The MEDIUM was the first, and I may say only, paper that enlightened me as to how our glorious work was spreading in the kingdom; and my opinion still is, as it has been for years, that the MEDIUM AND DAYBREAK has and is doing more good, not only to Spiritualists, but to outsiders, than all the other papers put together. And I am not alone in the opinion that were the MEDIUM to cease it would be the greatest calamity that Spiritualists could sustain; even those who do not look on it with a friendly eye. I may say Mr. Burns has never even tried to extract money from us, but the very opposite.

In conclusion I thank all friends for their many kind letters of good-will and fraternal regret at this parting. I am sorry that it is impossible for me to answer all as I could wish, but I hope this general acknowledgement will be received in the same feeling that it is expressed. Wherever my steps may be led I shall cherish a grateful memory of the innumerable kindnesses I have received during these years of spiritual work, and my warmest desire will be for the continued welfare of those for whose benefit it has been my privilege to labour.

T. M. BROWN,

April 20, 1880. Of Howden-le-Wear, R.S.O., Durham.

A SPECIAL MEETING AT MANCHESTER.

TEMPERANCE HALL, GROSVENOR STREET, SUNDAY, APRIL 25TH.

We are requested by the secretary, Mr. Andrew Cross, to make special announcement that on Sunday, April 25th, at 2.30, the meeting at Grosvenor Street will be addressed by Miss E. A. Hall, whose mediumship is so highly appreciated, and who has kindly tendered her services "on the occasion of this special effort." The proceeds of the meeting are to be handed to the Spiritual Institution, and the secretary adds: "All are joining together to make that Sunday as great a success as possible." The friends have our sincere thanks already for their kind co-operation, but we would have felt more at ease if the secretary had written an official announcement, it being a delicate matter for us to enlarge upon. He says his hand has got unused to the work, but it has done good work in the past, and we congratulate the Manchester friends on having secured Mr. Cross's services.

D. D. HOME has been seriously ill from blood poisoning. He is now recovering. At present he is in Switzerland.—J. ENMORE JONES.

Mr. T. M. BROWN is now on his way home, he has been obliged to disappoint many anxious friends in the south. He may be able to take a meeting or two in the north, but cannot promise any more in the south. All letters to be addressed Howden-le-Wear, R.S.O., Durham.

FILEY.—From the *Filey Advertiser*, a new paper, we perceive that Mr. E. H. Green is taking great interest in local affairs, and was conspicuously busy during the recent election, being chairman of the Liberal committee. Mrs. Green is reported to have presented, on his arrival, the "honourable and gallant" candidate with a beautiful bouquet of flowers, and thus added to the enthusiasm of the party.

AUSTRALIAN LITERATURE.—We have received several parcels of *The Modern Revelator*, published at Ballarat. It is filled with well-written papers on the studies peculiar to Spiritualists. We can supply specimen copies for sixpence each. The last mail has brought us, from Sydney, No. 1, for February, of *Freethought*, a new monthly, edited by Mr. E. Cyril Haviland, who published several clever pamphlets on Dr. Slade at the time that medium visited the Antipodes. The new magazine has for a frontispiece a spirited portrait of Dr. Slade. The articles are varied and well-written, the longest being "The Education Question in New South Wales," by our friend, Mr. John Tyerman. We are glad to observe that Mr. Haviland breathes a spirit of toleration and respect for his predecessors in the field of Australian progressive journalism.

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SPRING THOUGHTS.

(For the MEDIUM.)

A thousand voices from the world unseen
Relax the galling chains that held me bound;
And spring has come with violet chaplet crowned,
Touching each bud and blade with living green.
Thou spiritual sun, whence nature's charms derive,
All power to move us, or with sight or sound,
Oh, wake my soul! and let thy might abound,
To aid me manfully with ill to strive.
Steel my weak will—my falling strength renew—
Change passion's fire to love's interster flame,
My passing words with wisdom's light imbue,
As though from angel's glances piercing through
Earth's thick enwrapping veils their part to claim,
In one who toils below for heavenly name.

Darstadt, April, 1880.

S. E. B.

HELP AND GENEROUS WORDS FROM TASMANIA.

James Burns, Esq., Southampton Row, London.—Sir,—As a reader of the MEDIUM, and at the same time a warm admirer of the enduring patience and courage with which the paper is conducted, permit me to enclose a small subscription. (Post office order £5.)

Hobart Town, Tasmania, March 3, 1880.

"TASMAN."

PERSONAL WORK IN SPIRITUALISM.

The new era in Spiritualism is one of personal work, and many are entering therein: men who act as local missionaries quite privately, and in that capacity do much to promote a knowledge of spiritual science and ethics. A professional gentleman writes from a northern county: "I address myself now almost exclusively to visitors, with whom, curiously enough in a vast number of cases, a favourable opportunity has somehow or other presented itself for introducing the subject, and with whom I think its introduction has had rather remarkable success, as I have about fifty books on the subject (exclusive, by the way, of some three or four which I have had over two years from your library), a large portion of these works are in continual circulation; eight volumes have been circulating in and about Brighton all winter."

This educational work reaches a class of minds which would not be affected by lectures or seances, and it is well known that mediums in private families obtain most extraordinary manifestations, such as our public mediums can lay no claim to. Reports of these domestic mediums reach us frequently, but the private nature of the reports prevents our giving them publicity. Now these private circles in families are doing far more good noiselessly and unseen than all the promiscuous seances with their tests and sceptical expositors; and those private circles are stimulated into action in the first place by the information which is quietly spread by Spiritualists in the influential position of our correspondent.

From an adjoining county a letter comes from a depositor in the publication fund, who has just had his first parcel of books, value 29s. 6d., but for which, at depositors' prices, he paid £1. He left the selection to us, of which he says: "As usual before setting to the study of a new book, I have taken a glance at the contents of the several volumes, and have reason to believe that I could hardly have had a more suitable selection. Be good enough to give a further explanation of the fourth paragraph in the printed 'Conditions.' I am uncertain whether, having had the amount in books of the sum named on the Deposit Certificate, I can have any further works at Depositor's Prices by sending cash with order. I want to know this not alone for my own information, but also that I may answer questions that have been put to me on that point. There are numerous other works I should like to have, also a little free circulating library of spiritual works of my own, as many hereabouts would read such works if that could be done without the necessity of purchasing them."

Our correspondent remitted £2, one of which he had returned in books and the other remains in the fund, for which he holds a Deposit Certificate. He can at any time purchase works up to £1 at Depositor's Prices, by remitting the nett amount; the fact that he has £1 in the Fund entitles him to this privilege.

To illustrate: A depositor by the same post sends stamps, 6s. 6d., for the "Rosicrucians," price 7s. 6d. Depositors may, in addition to the amount named on the Deposit Certificate, place to their credit any sum to be expended in purchases, and thus save the trouble of making frequent remittances.

We recently had a call from a gentleman in another northern town, who has an extensive library of works in continual circulation—some of them in the best houses in the district. Such a circulation of our literature has an incalculable influence on public opinion respecting this question.

From Falmouth we learn that Mr. E. W. Wallis's labours bear increasing fruit. Private circles are being held, and mediumship

begins to show itself. Miss Gay has procured a large parcel of publications for use in the town, and her letter in the local paper is better than an expensive lecture.

These are a few of the glimpses of bright light that have of late been shed in upon us from the realm of the New Era. There is a power in Spiritualists that nothing would stand against if they would only put it forth, and if they did they would have the omnipotent influence of the spirit-world at their back. The reason why some so-called Spiritualists are not satisfied on spiritual matters is because they have never taken the proper steps to obtain true conviction of spiritual truth. Let us scatter the seed of spiritual truth. It will fall on different kinds of soil, and bring forth the fruit best adapted for the respective districts. It is well to teach all inquirers to rely on their own spiritual soil for the fruits they may obtain. When we open shop and try to sell them spiritual fruits, forced into growth in hot, stifling seance-rooms and blanched with darkness, then we cannot expect otherwise than that such products will bring on loathing and indigestion in the spiritual appetite of the public.

A subscriber to the Spiritual Institution and reader in the Progressive Library apologises for keeping the books so long. She adds:—

I have lent them to people who, before reading them, knew nothing of Spiritualism. Two or three are disposed to believe, and by-and-bye, when our circle is stronger, perhaps they may sit with us. I am happy to say that now we get short messages through the table-tilting. A year ago my heart was always aching from anxiety about the unknown future. Now, thank God, I am at rest, and can wait with patience. The people here are astonished at my being a Spiritualist; but I hope to convince many.

This kind of work is becoming universal in Spiritualism, and it is far better than the traffic method. We desire all workers to bear in mind that, by subscribing to the Spiritual Institution, an abundant supply of works may be obtained for reading and lending. In this way there might be a local library in any place where it could be made use of. We urge subscribers to make use of the Library. We have thousands of volumes lying awaiting the demand of readers. This plan renders the Institution self-supporting, and value is given on demand for every penny we receive.

Another correspondent writes:—

There are many splendid mediums in private life quite unknown. Not only do many of their gifts deserve to be recorded for the benefit of the Cause, but in each case the record would call forth local enthusiasm.

Thus the news of spiritual work and progress pour in upon us. We consider this the true method of working, and we hope to join hands with the thousands of workers on this basis, and redeem our glorious Cause from the domination of unprincipled adventurers.

THE QUESTION OF THE PRICE OF THE MEDIUM.

We have received a large number of most excellent letters on this subject, which we cannot spare space to print. The enthusiasm displayed by readers is most encouraging, and not a few forward the extra amount to raise the price of the MEDIUM to twopence or more per week.

One subscriber writes:—

I enclose my subscription for the three quarters ending December, 1880, and am glad to be able to make it up to eight shillings. I am perfectly willing to pay the extra halfpenny per week, as suggested by Mr. Yates in last week's MEDIUM, and hope you will be overwhelmed with letters to the same effect.

Another extract reads thus:—

I am convinced three-halfpence is not an adequate amount to charge for the best organ of spiritual literature extant (as it has over and over again been proved to be). I quite agree with Mr. Yates that the present price is insufficient; but to my mind it should be at least threepence, postage extra, or included, as thought proper. I am very well aware that it is urged that the class of persons for whom the MEDIUM is chiefly intended cannot afford to pay very highly for their paper; but I am sure they could not refuse to pay such a small sum as that I have named—a pint less beer a week or an ounce less tobacco would amply cover the extra rate.

From a lengthy experience we must beg leave to say that *all* spiritual work must be estimated from a spiritual standpoint. To reverse the basis and see how much you can get for an article of commerce, but which is nevertheless a vehicle for spiritual enlightenment, is to introduce a most dangerous tendency. We have to suffer for the attachment to spiritual principles which we manifest. It is no "profit" to us to reject the chance of making money by our work; but our work has all along been the *love of Truth* and a faith in God as the source of truth, so that we cannot both worship "God and mammon." In itself the contents of the MEDIUM are beyond price, and the reason why the MEDIUM has proved a success is because it has been worked on a spiritual, not a commercial, basis.

Many of our readers pay 10s. per annum for the MEDIUM; others again £1, and some £5. One gentleman sends this week from Tasmania £5 to enable us to carry out the spiritual policy. This is a course that is open to everyone, and we have no doubt but the divine fervour to be of use to the angel-world in this great Cause will touch the hearts of many, and enable this work to be sustained even better than hitherto.

There is a small but noisy section to whom we desire to say a word in all kindness—that is those who abuse us for receiving money from the benevolent, that we may furnish an excellent and cheap paper therewith for the benefit of those who do not seem to

be grateful for the consideration shown them in this matter. These unhappily-constituted minds are few, and it is a question whether they read the MEDIUM or any other paper; their intellect being of that peculiar type which finds literature of any kind an uncongenial study. It is not for these ungrateful ones that any sacrifice is made, but for the cause of Truth itself; for, by their emotion of helpfulness, men open their souls to the Divine Charity which nestles in their bosoms and makes them partakers of heavenly sweets. When to this is added the fact that a cheap paper blesses thousands who would otherwise be deprived of the boon of reading the MEDIUM, it must be confessed that the reward of the donors to the Spiritual Institution is great, and it would be a pity to deprive them of it by any mercenary policy.

Who are the happy Spiritualists? Those who work and give, or those who do nothing but speak evil of well-doers?

Mr. W. S. Hunter, Sheffield, has written a letter on this subject received since the foregoing was in type. We quote a few passages:

While the estimation that I hold the MEDIUM and its editor in may not rank second to that of friend Yates, still I believe with friend Burns that the policy of enhancing the price of the MEDIUM would be a very mistaken one; and I did so believe previous to that very ably written article by its editor, and would have written sooner, but had not the opportunity. To raise the price of the MEDIUM is the very wrong way to increase its circulation. If any alteration be made at all, it must be to reduce it when practicable, and let us have it once more at a penny.

I feel entitled to speak with confidence on this question from the fact that I have done a great amount of work myself in the way of disseminating spiritual literature. In Sheffield alone the circulation of the MEDIUM is far in excess of what it was a short time back; and my humble opinion is that if all friends in the Cause, where practicable, would do as I have done—exhibit a contents sheet before their door—the circulation would soon be doubled, because it would then be placed in the same favourable conditions as other papers and periodicals, without which it can increase only very slowly in comparison with what it might. This suggestion, if generally acted upon, would be far more congenial to the feelings of our very worthy brother Burns than the one of charging twopence. I know that I shall be told that very many friends dare not do this for fear of their bread. But there are also those who are so placed that they would not be interfered with by it, so that while I would extend my fullest sympathies to the former, I would recoil with contempt and disgust from the latter. At this moment of writing I have 2500 hand-bills being printed to advertise the contents of the MEDIUM.

In conclusion, I urge most prayerfully that you do your best to let us have the MEDIUM as soon as possible at the small charge of one penny. May God speed your efforts, most noble worker, in the cause of humanity.

Mr. Hunter is truly a man after our own heart. The MEDIUM would soon pay all the expenses of this Institution if well worked, as this correspondent suggests, and he also acts upon his suggestion. We desire so to conduct our affairs that every worker may feel that in co-operating with us he is working for the Cause, and not to put money into the pocket of a publisher. There is a power hovering over the Movement which, when it descends, will fire us all with divine ardour for Truth.

When will we have a thousand workers like the writer of the following—Mr. Rossiter, of Torquay?

Now, with regard to your paper, as to the desirability of raising its price: I have and do read mostly every word each week, and the different opinions expressed by its readers, and I desire to let you know mine. I quite agree your paper is worth the 2d. suggested, and if it was three times that I should have a copy or more, but as I told you in my last (and I see others have thought with me), let every Spiritualist take two copies, one for himself and one for a friend. That I did up to Christmas last, but this year you came out so extra good with your first numbers that I took fifty copies of the Christmas number and "Ski," and by getting them into the homes of some strangers to its teaching, I have been able to get them to become interested, and they take them up regularly.

I take four copies each week—two I sell, one I give away, and one I profess to keep, but I cannot do that always, and to-day I have another subscriber. I do wish all Spiritualists would take one or more copies, as it is capital information on the subject; but my advice is keep to the present price, the cheaper the publication the more public the paper will become, and by God's blessing I hope it may enter the home of every good-thinking man.

Such articles as you have lately put in have made others beside myself here have many extra copies, notably these last two copies with Archdeacon Colley's sermon, which copy I handed myself to a clergyman here, who knows I am interested in the Cause, for his information; then the letter from our Jersey Spiritualist is extra good; and such numbers as that I and others will work with; they tell their own tale and carry their own convictions.

LIVERPOOL.—Mrs. Dickinson Cheever, in reply to the suggestion of a friend that she should visit London, writes to say that she is doing a good work at 36, Farnworth St., Liverpool, and is in splendid condition for healing.

BRADFORD.—Mr. J. H. Aldridge, 17, Fairbank Road, Whetley Lane, must discontinue his advertisement in the MEDIUM because of the many letters containing questions about his daughter's clairvoyance, which he is too busy to answer. He desires us to state that "her clairvoyance is natural. She can see at any time and any place instantaneously without the slightest trouble or inconvenience whatever, and a very great amount of good is being done through her great gift for the benefit of the suffering, as hundreds in and near Bradford can testify, and many of them who had no thought of ever being well again are now as well and hearty as ever they were."

REMARKABLE MANIFESTATIONS AT HACKNEY.

Hearing very flattering accounts of Miss Barnes's mediumship, I resolved to apply for admission to one of her private sittings; and in response thereto had the pleasure of witnessing one of the most satisfactory seances I have ever attended. I scanned the room to satisfy myself that it was all that could be wished. Mr. Williams and the medium encouraging me on, in fact I might say they are really too anxious over satisfying the sitters' curiosity, and would do well to be more careful in this respect.

The medium then retired to the cabinet—simply a piece of drugget hung across the room, the width of which is twelve feet—taking her seat in the left hand corner; being pressed to secure the medium to my satisfaction I asked for a needle and cotton, and sewed the medium to the chair (which was leather-backed) it being, to my mind, far superior to any other test; thus the medium was secured by those delicate tell-tale threads which would so effectually speak of the slightest movement of the body.

Having lowered the light a little, but having sufficient light to discern the surrounding objects clearly, we placed the bells on our right, some nine feet from the medium, and took our seats. We had scarcely begun to sing when one of the bells was seized by a delicate looking hand (I should have stated the bells were our side of the curtain and upon the floor) and thrust through an aperture in the curtain, disclosing a slender arm—apparently disjointed at the elbow—covered by a dead-white sleeve. In another minute both bells were seen close to the ceiling at about the centre of the curtain, the ringing of which displaying unusual expertness; finally they were deposited by another hand, attached to a stunted arm, to a cheffonier some three feet outside the curtain, the arm elongating to fully a yard-and-a-half in the performance of this marvellous feat.

Several faces were shown at the aperture, and spirit-lights of the size of one's hand were visible in all directions, closely followed by the full materialised form of the worthy "Charles" with his gruff "good evening." He appeared very distinctly, coming completely out of our homely cabinet, and at the end farthest from the medium. The drapery was magnificent, and the folds thereof were so wisely selected as to render its appearance more beautifully artistic than real. He seemed very pleased with our company, and drawing the table a little nearer, he placed a chair thereto, and sat down; thus we were actually placed *tete et tete*. Having sat there for several minutes, he took a card from the table and presented it to me. In receiving the card I touched his hand, which appeared very coarse and cold. Retiring to the cabinet, we heard him and "Tommy" chatting together, immediately followed by a most curious display of care and power. Several vases and two large shades were brought from various places (in the room) and placed into my hands in most rapid succession, scarcely leaving me time to put them down; and, as a crowning feature, a carefully sealed packet was slowly placed in my hands, while Mr. Williams appeared quite agitated, and excitedly exclaimed, "The sealed slates!" This packet turned out to be a "lost thing brought to light," being two slates packed in a peculiar manner and left for direct writing, some nine months since, by a gentleman. The slates, however, could not be found, and all hopes had been given up of ever seeing them again, they being lost in another house; in fact, they had become quite forgotten. This is so remarkable that it almost passes one's belief, but, nevertheless, it is a solid fact. Four knocks were very faintly given to tell us power was exhausted and that we were to light up; accordingly we raised the light and ventured behind the curtain, but Miss Barnes was still asleep (I might here mention that we could hear her heavy breathings, even when the manifestations were being produced). When the medium had fully discovered herself, I examined the threads most critically, and am certain that there was not a single stitch disturbed, not even a trace of a strain, and this, to me, was a most satisfactory test of the genuineness of all that I had seen.

The seance only lasted one-half hour altogether, showing how very rapid the manifestations occurred.

Altogether it was most convincing, and exceedingly well carried out, and I, therefore, do not hesitate in saying that Miss Barnes will, with careful treatment, make us a most valuable medium for manifestations of this kind; and as Mr. Williams (so I am informed) proposes to form a small and select circle of really anxious investigators or Spiritualists, it will be the means of giving your readers, who can so avail themselves, an opportunity of witnessing these glorious proofs of the immortality of man.

57, Freke Road, S.W.

H. PARKER.

PROGRESS AT OLDHAM AND ELSEWHERE.

To the Editor.—Dear Sir.—The subject of Spiritualism I believe to be receiving a greater amount of attention from the people than at any previous period, for wherever I go I find ministers preaching and lecturers lecturing about it—some saying it is a monstrous delusion, others that it is all the work of Satan. In reading a sermon by Dr. Talmage entitled "The Banquet ready," I find the following: "There are spirits good and bad, and I suppose when a bad man is going to die, some of these bad spirits come out on sulphurous wings and surround him, and push him off the precipice, and they guffaw with eternal laughter at his destruction." Further on in the same sermon he says: "From the Alpha to the Omega, I consider Spiritualism—Modern Spiritualism—to be a fraud and a sham; I see no use for the doctrine except to fill mad-houses. If John Milton and George Whitfield have no better business than to come down and crawl under tables and rattle leaves, they had better stay where they are in glory." (Page 172, *Christian Herald and Signs of our Times*, March 31st.)

The above needs no comment, except that I think if he will continue

in that strain for a short time, he will find out that he is one of the best friends of the Movement, for he will compel the people to notice the subject and consider it for themselves. Strange that our orthodox friends stick so close to the satanic theory when they are so divided amongst themselves about his personality. I was led to these observations by a paper that was read on Sunday last, April 18th, by Mr. Edwards, of Lees, near Oldham, in the Spiritualist meeting room, Oldham. This paper had been previously read to a class of young men in a Sunday-school in the neighbourhood. Mr. Edwards admits the phenomena, but asserts it to be of Satanic origin. In proof, he says, its teachings are contradictory (while Christians are consistent!); it teaches immorality in the form of free-lovism; it teaches the transmigration of souls; it teaches men to believe implicitly the spirits, and believe all they say; it teaches men to bow to the dictum of spirits and set aside reason; it is the cause now, as it was amongst the Jews of old, of idolatry; it causes much sin and insanity, and is forbidden by Scripture and common sense; lastly, it sets aside salvation by blood, and puts good works in its place, and denies the Bible being the "Word of God," the infallible guide to heaven. The paper was listened to with the greatest attention by a crowded audience, thus evincing the interest taken in the subject. Messrs. Pitton, Wood, Mills, and Taylor very ably criticised and clearly refuted the above assertions. A vote of thanks was cordially tendered to Mr. Edwards for his kindness in coming forward to try and convince and convert the Spiritualists from the error of their ways, and all parted in a friendly spirit, though differing in belief. I remain yours truly, "AN OLDHAM SPIRITUALIST."

PRESENTATION TO MISS BROWN AT GATESHEAD.

Miss Brown occupied the platform at Gateshead on Sunday evening last. This being her farewell visit to Gateshead, a kindly sympathetic audience of about 300 of her friends came to bid her adieu! The subject upon which her guides spoke was "Spiritualism," and their words were listened to with rapt attention. The evening was altogether one of the pleasantest that Spiritualists have had in their hall at Gateshead, and yet it was one in which sadness was mingled with regret at parting with this little flower who is about to leave our shores to spread the greatest and grandest of all truths abroad. At the close of the service, Mr. J. Hare, who ably occupied the chair, performed the pleasing and agreeable duty imposed upon him of presenting to Miss Brown a portrait of herself painted in oils by her sister medium, Mrs. Esperance. The portrait was beautifully executed, and a picture in itself besides being a good likeness. On the back of it were the words: "Presented to Miss E. A. Brown by the Gateshead Spiritualists, 11th April, 1880. Painted by Mrs. Esperance." Mr. Hare, in presenting the portrait, made a few appropriate remarks and "Visitor" kindly undertook the office of replying on behalf of her medium, and thanked the society for their kindness and appreciation of her medium's services. She also recited a short poem, and thus, without any painful and formal leave-taking of the medium, a pleasant, profitable, and interesting evening was brought to a close.

F. ORTHWAITE.

A DEFENCE OF PAID MEDIUMS.

To the Editor.—Sir,—I see in your issue of your journal for April 16th, you publish a letter signed "A Voice from Jersey." I should like to ask your worthy correspondent, How are we to get on without our staff of paid workers, as they are not generally persons that can afford to give their truly valuable services and time without some recompense for their services? though I think we ought to have some means of knowing who are trustworthy mediums. Your correspondent seems to think and write very strongly against paid mediums, but I am afraid that he is, perhaps, one of those persons that never grumble at our paid clergy receiving the incomes which they do, but because a medium asks for some remuneration for his services he is classed as a rogue and vagabond, though I quite agree with him that it would be much better if they would not show quite such a grasping disposition for money in charging as much as a guinea; and your correspondent seems to forget that though a medium's gift is a power given him by God for the benefit of mankind, yet, sir, as you are aware, it is often a great loss to him both in pocket and health, if the use of it does not even help to shorten life, as it is a well-known fact that a medium is never in vigorous health, owing to the great drain on his nervous system. Perhaps I should state in my own defence as a medium, that I have never yet made any charge for services rendered, because as yet I have not been dependent upon it for a living, nor do I intend to do so while I can do without it, though I should consider myself quite justified in doing so if it took all my time, and why should not a medium charge for his services as well as the lawyer, doctor, phrenologist, and mesmerist?

Aldershot Camp, April 19th.

Mr. and Mrs. HERNE, being out of England, will not receive their friends till the first Sunday in May.—15, Thoraham Grove, Stratford, E.

Mr. JONAS THOMPSON in the *Kendal Times* publishes the following question to the candidate, which he was not permitted to put at the meeting addressed by that gentleman when soliciting the suffrages of the constituency: "In order to prevent the dissolution and disintegration of this empire, and to promote the federation of Great Britain, Ireland, and the Colonies, will the candidate, if returned to Parliament, vote that from henceforth no land (including under that term all spontaneous productions over, on, and under the surface) either at home or in the colonies shall be alienated, but that the public property, *i.e.*, the land, shall be made to pay public expenses in the shape of land-tax or rent, and thus render possible reciprocal free trade with all parts of the empire; and the conversion of the farmer, not into a proprietor or a peasant proprietor, but into a tenant of the State, and semi-proprietor, with a short or a lifelong lease; and owning all improvements made—as trees or orchards planted, houses built, fences made, &c., as his own private property, thus securing to the people of the empire the equal inviolability of their public and private property, the land and the improvements made in it. By the adoption of these principles, and Home Rule for every part of the empire, over local affairs, in local Parliaments or Municipalities, and Imperial rule in the Imperial Parliament, might not the empire be reasonably expected to attain a height of prosperity never yet attained?"

ANTI-VACCINATION IN THE UNITED STATES.

(From a letter to Mr. William Tebb from the President of the American Anti-Vaccination League.)

We have not been idle in the cause of Health against Pestilence. Immediately upon the appearance of the ukase in the *Scientific American* directing the press to keep silent about vaccination, I addressed a remonstrance to the editor, which, of course, was not published. At the same time I sent a communication to the *Sun* which appeared under the title, "A Blast against Vaccination." The *Sun* is the second paper in circulation in New York, and has more than a million readers. I received numerous letters thanking me for writing it. Next, I offered Mr. Butts, the philosophical publisher, a paper entitled, "The Crime of Vaccination," which he printed in each of his journals—"Man," the "Scientific Man," and the "Evolution." You perceive also that the *Medical Tribune* does not neglect the vaccination question.

We had a terrific case of vaccine poisoning in the Twelfth Ward of New York. The tale was frightful, and required much careful smothering to keep the flames from bursting forth.

Dr. R. E. Kunze, of 606 Third Avenue, some time ago encountered a case of toxæmia. The child had been vaccinated three weeks before by the public vaccinator. Areolar inflammation ensued, terminating abruptly after nine days' suffering. Then came an eruption on the lips and about the mouth; the lips, nostrils, and chin were postulated. This yielded to treatment, but the neck and back of the head were attacked. Healing in one place was followed by breaking out in another. Eventually erysipelas supervened; the glands became suppurated, and death completed the work of the public vaccinator.

Dr. Kunze reported the case as *vaccinia spuria* resulting in toxæmia. Four doctors were secretly sent by the Board of Health to inspect the case—the physician being carefully kept from knowing of their mission. They unlawfully made out a new certificate of death; but the father persisted that the infant was poisoned by vaccine virus. Thus the truth was hidden by the ministers of the law.

You correct my statement that there is no Compulsory Vaccination Law in the United States. I am ashamed of the fact that Massachusetts has the bad eminence of a statute of that character. She was far less red-handed when she hanged Quakers on Boston Common. Our friend Mr. Alfred E. Giles, of Hyde Park, in that State, is exercising the Legislature on the question; and Mr. Luther Colby, of Montgomery-place, Boston, is an old soldier in resistance to blood-poisoning by statute.

The real peril here just now is from the Doctors' conspiracy to procure the creation of Medical Boards in the several States. About twenty have produced their miserable abortions. So many Old School practitioners cannot live by their profession that they are beleaguering the Legislature for monopoly and offices.

The fright in the ranks of the blood-poisoners in consequence of our attack on vaccination has been pretty general. Some who are especially spiteful are vendors of "pure vaccine virus," whatever the filthy stuff may be. Then there are the "public vaccinators" who eke out a living by the murderous business. After these come the host of family physicians—a class whose motto is *Principiis obsta*.

The "Popular Science Monthly" recently reprinted an article on Vaccination in New York, by Dr. Warren—an endeavour to show that small pox has given way to the public vaccinator. I took no trouble to answer the article, because there is little free speech in these so-called Liberal periodicals. Youmans, the editor, is as bigoted as a Torquemada or a Jefferies.

In this country we need outrage to excite public attention. We would never have abolished slavery if slavery had not thrust itself into our faces. We do not originate many ideas here; and we try to suppress those we have. Our medical practice is exotic; and when you overthrow vaccination we shall follow.

I shall never be cool or indifferent in this matter. I abhor the practice, and consider it criminal, but I have not the means to proclaim or lead a crusade. What I can do I shall do gladly. I know the cost—proscription, loss of business, persecution. The Old School medical profession is organised against humanity by a compact, rigid, merciless, devilish; and there is more cause for revolt against them than against any other caste in Christendom.

ALEXANDER WILDER, M.D.

567, Orange Street, Newark, New Jersey,
9th February, 1880.

THREE gentlemen would like to join a private circle in the neighbourhood of the following address. Apply to Mr. Hall, 26, Great Titchfield Street, Oxford Street, W.

RECEIVED: Constitution and Bye-Laws of the Order of Cosmopolitans.—"A secret society of Spiritualists, organised for general co-operation, mutual benevolence, and protection and concerted action when necessary, in the defence and promulgation of the principles of the Order. The principles of the Order are:—First—Political Equality of the Sexes; Second—Unsectarian National Schools; Third—Secular National Governments; Fourth—Absolute Religious Liberty."

J. T. RHONES.—You quite misunderstand what Spiritualism consists in, just as the sects think that squabbling over churches and preachers is religion. If our Spiritualism cannot place us in a more independent position, spiritually, than you appear to claim for it, we are sure you will admit that it has fallen very much below your first anticipations. Many Spiritualists require to revise their programme entirely. Look at the matter from a spiritual standpoint, and not from the conventional one that the interests of individuals has placed it in, and you will realise a happiness and joy to which at present you seem a stranger.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Sunday, April 25. Goswell Hall. Evening at 7. Subject: "The New Paradise."
NEWCASTLE-ON-TYNE.—May 2 and 3. LIVERPOOL.—May 16.
NORTH SHIELDS.—May 4. GLASGOW.—June 13.
KEIGHLEY.—May 9.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

OSSETT.—Spiritual Institute. April 25, at 2.30.
BATLEY CARL.—Lyceum, Town Street. April 25, at 6.30.
LANCASHIRE DISTRICT.—May 2. WEST FELTON.—May 23.
GLASGOW.—May 9 and 10. LONDON.—May 26 till June 4.
NEWCASTLE-ON-TYNE.—May 16 and 17. NOTTINGHAM.—June 6 and 7.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 138, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

TRINITY COFFEE TAVERN, 83, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

April 25.—Mr. Brown, of Manchester (at close the half-yearly meeting will be held) 33, Downing Street. J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 25.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and Seance at 11 a.m. Address by Mr. J. J. Morse, at 1 p.m. Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

6, Field View Terrace, London Fields, E. Seance for Development, at 1. Miss Barnes and other mediums. Collection.

TUESDAY, APRIL 27.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 2.

THURSDAY, APRIL 29.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 25, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Linton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

OLDHAM, 166, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, APRIL 26, LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

TUESDAY, APRIL 27, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, APRIL 28, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.

CARDIFF, Heathfield House, West Linton Place. Developing Circle, 7.30.

DERBY. Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, APRIL 29, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

RATIONALE OF SPIRITUALISM.

BY F. F. COOK.

32 pp. Price 2d.; by post, 3d.

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

"Spiritualism," as Mr. F. F. Cook points out in his very able paper, "is Revolution, not simply Reform." This is exactly the view that I have long had impressed upon me. There is very little Conservative about it; little that is orderly, any more than there was in the great Revolution that left us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. "In order rightly to estimate the progress of the Movement, it is necessary to view it from within, and from the standpoint of the Spiritualist. In no other way can any clue be got to what seem its manifold absurdities, contradictions, and vulgarities, to say nothing of other more serious blemishes. In this pamphlet Mr. Cook points out with much shrewdness and force, that the Movement which we call Spiritualism is controlled and governed by spiritual methods from a spiritual plane, and that what we see around us here are the results of causes over which we have comparatively little command."—"M. A. (OXON.)" in *Psychological Review* for March.

"This 'paper' is full of indications of fresh free thought. Its writer has the genuine spirit of a seeker after truth, and there is something most refreshing in his treatment of a subject that too often calls forth the drivel of denying bigots, or the hysterics of affirming fanatics. Mr. Cook is a hundred times more of a 'philosopher' than many of the sublime persons who would have their doubts about listening to him. We will only add that the paper covers thirty large pages, that it is presented by the printer in a high-class manner, that it is published at the nominal price of twopence, and that we commend it to such inquirers as may still be humble enough to suspect that, after all, they may not know everything, and that they have not yet exhausted the boundless possibilities of the universe."—*Truthseeker* for April.

In Neat Wrapper, 64 pp., Price 6d.,

MISS WOOD IN DERBYSHIRE :

A SERIES OF EXPERIMENTAL SEANCES
DEMONSTRATING THE FACT THAT SPIRITS CAN APPEAR
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LEICESTER—Silver Street Lecture Hall, April 18.—This morning we had a very good attendance, several mediums spoke in unknown tongues; one we were informed was a Hottentot, who had never visited our circle before; another was a Chinese spirit, who often comes, and is enabled to interpret afterwards what it says. The friends of dear ones came and gave very good proofs of identity, which were recognised. In the evening the spirit, through the medium, said he would depart from his usual course and submit to the audience upon what subject he should speak, and the one chosen was "Spirit-Life, Where and How Spent." For upwards of one hour, without the least intermission, the spirit gave a description of its spirit-home and scenes in the spirit-land, of its trees and fountains, asserting that the homes of the departed are not myths, but are tangible realities, that in fact the Great Spirit who caused His children to be born into this planet had also provided for them a substantial abode in the land of souls, that death should no longer be dreaded, but should be looked forward to as a glorious translation to higher spheres of usefulness and real work in God's service; that something more was to be performed than psalm-singing through an endless eternity. He also reviewed the deplorable condition in which what are termed lost souls are, tracing sin with all its great deformity, in which the sinner at times in this world is so surrounded by circumstances, and is nearly the creature of those circumstances, and he is as it were engulfed in the mire of iniquity, and at that very moment the dark ones from the lower spheres seize their opportunity and thus tempt him with what appears an irresistible force, until at last he passes away, and finds himself on the shores of eternity, with companions deformed by sin similar unto himself. Here, then, was shown the mercy of God in permitting ministering angels to visit such, to point out to them that the creeds they may have heard of in earth-life, were formed by man, and that our loving Father, God, wills all His creatures to be saved, to taste His mercy, and drink in from the fount that is ever flowing in continuous streams from the mercy-seat. And those dear angel-friends are ever incessant in their work of love to those poor outcast ones, until at last bright rays of hope gradually take possession of their souls, and through God's mercy they begin to see, as they never saw before, and feel as they never felt before, and from their souls burst forth gushing prayers to their Great Father, that though in earth-life they were rebellious, now they see the error of their ways, and are, God helping them, determined to do all the good they can in seeking out spirits that were once like unto themselves. The above is but a bare outline of the discourse, which gave great satisfaction.—R. WIGHTMAN, Secretary, 56, Cranbourne Street, Belgrave Road, Leicester.

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